SECTION 1 NAHW

SECTION 1: NAHW

The science of how words interact with each other

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CHAPTER 1 – TYPES OF WORDS IN ARABIC

INTRODUCTION

The smallest unit in language is the letter. Letters come together to form words, words come together to form fragments, and fragments come together to form sentences. We will begin our study by learning about the unit that is second from the bottom on the hierarchy – words. There are **THREE TYPES** of **WORDS** in Arabic:

- اِسْمٌ 1.
- فِعْلُ 2.
- حَرْفُ 3.

Every word in Arabic falls into one of these three categories. Let us learn the definition of each.

الإسْمُ

An اسم is defined as **A PERSON, PLACE, THING, IDEA, ADJECTIVE, ADVERB,** and **MORE.** Let us look at examples of each.

A few examples of a **PERSON** would be:

- Muhammad
- Maryam
- teacher
- writer

Notice that the name of the person can be specific (Muhammad/Maryam) or general (teacher/writer).

A few examples of a **PLACE** would be:

- Egypt
- Arabia
- school
- store

Notice again that the name of the place can be specific (Egypt/Arabia) or general (school/store)

A few examples of a **THING** would be:

- book
- pen
- camera
- table

A thing is a material object that can be touched (see the examples above).

A few examples of an IDEA would be:

- justice
- happiness
- education
- authority

Ideas are different than things in that they are abstract and intangible – things that cannot be touched (see the examples above).

A few examples of an **ADJECTIVE** would be:

- tall
- short
- boring
- exciting

Adjectives are words that are used to describe other words.

A few examples of an **ADVERB** would be:

- slowly
- quickly
- gently
- happily

Adverbs are words that describe how an action took place. They usually end in –ly.

The "MORE" category will be discussed in a later chapter.

الفعْلُ

an be in the past, present, or future tense. A فعل is defined as **A WORD THAT HAS A TENSE**. A فعل

A few examples of a PAST-TENSE فعل would be:

- He stopped.
- He gave.

The action is complete; it is something that occurred in the past.

A few examples of a PRESENT-TENSE فعل would be:

- He searches.
- He learns.

The action is ongoing; it is something that is occurring in the present.

A few examples of a FUTURE-TENSE فعل would be:

- He will succeed.
- He will give up.

The action has not yet occurred; it is something that will occur in the future.

To test whether a word is a فعل or not, place the word "I" before it. If it makes sense, it is a فعل. Otherwise, it is not. Let us put the word "came" to the test. \rightarrow I came \rightarrow This makes sense, so "came" is a فعل Let us put the word "ice cream" to the test. \rightarrow I ice cream \rightarrow This does not make sense, so "ice cream is not a 'ied".

الحَرْ ف

A حرف is defined as **A WORD THAT IS INCOMPLETE UNLESS IT IS FOLLOWED BY EITHER AN فعل OR A فعل**. Another definition for a حرف is a word that is neither an اسم nor a

A few examples of a حرف would be:

- to
- from
- in
- with
- until
- if

For instance, "I came from" is an incomplete thought. The word "from" is a حرف. For this reason, it makes no sense on its own and requires either an فعل or أسم after it. "I came from home," on the other hand, is a complete thought because the حرف is followed by an.

> DRILL 1 Determine whether the words below are عرف (F) or غلل (F) مرف (F) حرف (F).

We invited guests for dinner. They arrived early. I told my son to give them fruits and drinks and I put the chicken in the oven hurriedly. He dropped the tray on the white carpet and the drinks spilled. Guests are coming again today. I will remind him to carry the tray carefully this time.

CHAPTER 1 & 2 MEMORIZATION

VOCABULARY (SINGULAR - PLURAL)				
إِمْرَأَةُ - نِسَاءُ	رَجُلُ – رِجَالُ	زَوْجٌ – أَزْواجُ	أُمُّ – أُمَّهَاتُ	أُبُّ – آبَاءُ
woman	Man	spouse	mother	father
أَخُ - إِخْوانً/ إِخْوَةً	ابْنُ – أَبْنَاءُ/ بَنُوْنَ	ڎؙڔۜ <i>ؾ</i> ؖڎؙ ۮڒؾؖ	بِنْتُ – بَنَاتُ	وَلَدٌ – أَوْلادٌ
brother	son/child	offspring	girl/daughters	boy/child
لِسَانٌ - أَلْسِنَةٌ	فَمُ - أَفْواهُ	صَدْرٌ – صُدُوْرٌ	تَنْزِيْلُ	أُخْتُ - أَخَوَاتُ
tongue/language	mouth	chest	revelation	sister
وَرَقَةٌ – أَوْرَاقٌ	فُؤَادُ - أَفْئِدَةُ	قَلْبُّ - قُلُوْبُ	وَجْهُ – وُجُوهُ	بِناءً/بُنْيَانٌ – أَبْنِيَةٌ
paper/leaf	heart/intellect	heart	face	building/structure
كِتابُّ – كُتُبُ book	قَلَمُّ – أَقْلامُّ pen	غُرْفَةٌ – غُرَفُ/غُرُفَاتُ room	بابُّ – أَبْوابُ door	بَيْتُ – بِيُوْتُ house
مَكَانُّ – أَمَاكِنُ	قَرْيَةٌ – قُرًى	كِلِمَةً – كَلِمَاتُ	مَاءُ	حَيَاةً
place	town	word	water	life

In addition to the vocabulary listed above you are responsible for the following tables included in these chapters:

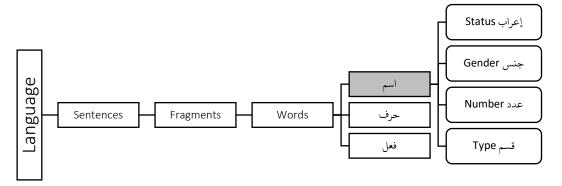
- Muslim Chart
 - o Normal
 - Light
- Pronouns
- Harf of Jarr
- Harf of Nasb
- Special Mudhaaf
- 5 Special Isms

الإعراب - CHAPTER 2

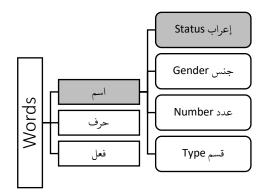
INTRODUCTION

The first of the three types of words that we will study is the اسم Every المها. Every المها has four properties. Their four properties are status (الإعراب), number (العدد), and type (العدد).

Remember not to lose sight of where we are in our studies.



الإعراب - 2.1 STATUS



Status is the first of the four properties. Status has to do with the role an اسم is playing in a sentence. In Arabic, an اسم can have one of three statuses. The status depends on the role the اسم is playing.

The doer is the one who carries out the action. Take a look at the following examples.

I ate too much chocolate.

The action here is "ate". Now ask yourself who it was who ate. It is the speaker "I" who did the action. In this sentence "I" is the doer.

My tooth is aching.

The action here is "aching". Now asking yourself what is doing the aching. It is the tooth. In this sentence "tooth" is the doer.

The dentist gave me a filling.

The action here is "gave". Now ask yourself who is the one who gave. It is the dentist. In this sentence, "dentist" is the doer.

When searching for the doer in a sentence, follow a two-step process:

- 1. Identify the action
- 2. Ask yourself "Who is doing the action?"

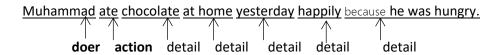
Note that it is possible for the doer to be non-human.

is also known as the default status. If there is no reason for an اسم to be put in another status, it remains in the رفع status.

نَصْب - STATUS #2: THE DETAIL

The detail refers to additional information about the action. When looking for a detail in a sentence, follow a two-step process:

- 1) Find the action and the doer
- 2) Everything else in the sentence is a detail



The detail is always in the نَصْب status. The way you say "in the نَصْب status" in Arabic is نَصْب MEMORIZE this term and use it.

جَرّ - STATUS #3: AFTER-OF

After-of is, quite literally, the word that occurs after "of". Take a look at the following example:

advisor **of** the king

In this fragment, "the king" is the word after "of".

This status is straightforward and easy to spot. There are some cases, however, in which the "of" is not clear and the sentence must be rearranged to make the "of" easy to spot. The fragment "my book" for instance, can be rearranged to read "book of mine." In this case, the word "my" or "mine" is the word after of.

How do you know when a fragment needs rearranging? Whenever you see possession (his, hers, my, our etc.), the fragment can be rearranged to show the "of".

The after-of is always in the جَرٌ status. The way you say "in the جَرٌ status" in Arabic is جُرُورُ MEMORIZE this term and use it.

> DRILL 1 Determine the status of each اسم Label them فع (R) or فع (N) or بر (N) منتسب (N) المعالم (الم

The teacher entered the classroom. His student was sleeping soundly. He threw a pencil, and the student woke up suddenly. The student's mother called the teacher the next day and confronted him angrily. The teacher lost his job.

2.2 HOW TO TELL STATUS

In English, we were able to determine the status based on the meaning. In Arabic, however, status is determined by a marker or sign at the end of the word.

As you know, there are three statuses in Arabic. There are, however, more than three status markers or signs. In other words, there are more than three ways that the status of a word can show. This is because each status can show in different ways depending on the number and the gender of the word.

It is important to keep in mind that whenever you are trying to figure out the status of an Ism you must look at the ending of the word. There are two types of endings we will see, **ending sounds** (vowel change at the end) and **ending combinations** (letters added to the end of a word).

The number/gender variations are singular, pair, masculine plural, and feminine plural. Take a look at the charts below. Notice how each status looks different depending on the number and the gender of the word.

The word مسلم is the base. Anything beyond the last letter – in this case, the مسلم – (whether it is a حركة or letters) is part of the status marker.

MEMORIZE these charts.

Plural	Pair	Singular	
مُسْلِمُوْنَ	مُسْلِمانِ	مُسْلِمٌ	رفع

مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

Plural Feminine	Pair Feminine	Singular Feminine	
مُسْلِماتٌ	مُسْلِمَتانِ	مُسْلِمَةً	رفع
مُسْلِماتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةً	نصب
مُسْلِماتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةٍ	جر

^{*}Note that the التنوين فتح) must sit on either an ۱ or a a or a a. This is why the ۱ is added to the word مسلمًا when it is in the نصب status.

Let us now take a closer look at each number/gender combination.

SINGULAR

The word مسلم is the base and the status marker is the حركة that sits on the last letter. This type of status marker is called an ENDING SOUND.

Status	Ending Sound
رفع	مسلمً
نصب	مسلمًا
جر	مسلم

To make a singular word feminine, just add a $\bar{\imath}$ to the end of the word. This makes the base for the feminine مسلمة. The status marker is the حركة.

Status	Ending Sound
رفع	مُسلمَةً
نصب	مسامة
جر	مسلمَةٍ

^{***}Note that when adding a ; to any word, the letter before the ; gets a فتحة.

PAIR

The base is مسلم and everything beyond that is the status marker. Here, the فتحة on the مسلم as well as the ان make up the status marker. We call this an **ENDING COMBINATION** because it is made up of more than a single حركة.

Status	Ending Combination
رفع	مسلمان
نصب	مسلميْنِ
جر	مسلميْنِ

Notice that the نصب and جر forms are exactly the same. The way to distinguish between them is context. By the time we complete our study of fragments and sentences, you will easily be able to distinguish between the نصب and جر forms.

When creating the pair form of the feminine, the base is مسلمة and the ending combination is the انِ that attaches to the end. In script, however, nothing can attach to a s, so it opens up and becomes a ت.

Status	Ending Combination
رفع	مسلمتانِ
نصب	مسلمَتيْنِ
جر	مسلمَتَيْنِ

Notice that the ت always takes a فتحة.

PLURAL

There are two variations of the plural: masculine and feminine. Take a look at the charts below.

MASCULINE

In the plural masculine form, the status is determined by an ending combination just as it is in the pair form. The combination is made up of two letters that attach to the end of the word.

Status	Ending Combination
--------	--------------------

رفع	مسلمُوْنَ
نصب	مسلمِیْن
جر	مسلمِیْن

Notice that word مسلم remains the same throughout. The ending combination acts as an add-on and does not change the make-up of the word. Notice that the last letter in the word, the م, gets a ضمة in the ضمة form and a خسرة in the خسرة and جر forms. Also notice that the نصب and جر forms are exactly the same. The way to distinguish between the نصب and جر forms is context.

FEMININE

In the plural feminine form, the status is determined by an ending combination just as it is in the pair and plural masculine forms. The combination is made up of two letters that attach to the end of the word.

Status	Ending Combination	
رفع	مسلمات	
نصب	مسلمات	
جر	مسلمَاتٍ	

Notice that the $_{\rho}$ gets a فتحة in all the forms. Also notice that the نصب and $_{\sigma}$ forms are exactly the same. The way to distinguish between them is context.

Now that you are familiar with all of the status markers, you should be able to determine the status of a word in Arabic. It is important to note that when determining status, you should **ALWAYS** look for <u>ending combinations</u> **BEFORE** you look for <u>ending sounds</u>.

Furthermore, notice that there is no real difference in ending sounds or combinations for singular masculine/feminine and pair masculine/feminine. Therefore, the Muslim Chart can be further simplified as follows:

Plural Feminine	Plural Masculine	Pair	Singular	
مُسْلِماتُ	مُسْلِمُوْنَ	مُسْلِمانِ	مُسْلِمٌ	رفع
مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب

مُسْلِمِيْنَ مُسْلِماتٍ	مُسْلِمَيْنِ	مُسْلِمٍ	جر
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▶ DRILL 2 Is the word "Muslim" (R) or (N) or (N) or (J).

R / N / J	مُسْلِمَةٌ .7	R/N/J	مُسْلِمَانِ 4.	R/N/J	مُسْلِمًا .1
R / N / J	مُسْلِمِيْنَ 8.	R / N / J	مُسْلِماتٍ .5	R/N/J	مُسْلِمُوْنَ .2
R / N / J	مُسْلِمَتَانِ .9	R / N / J	مُسْلِمٍ 6.	R/N/J	مُسْلِمَيْنِ .3
R / N / J	مُسْلِمٌ .10	R/N/J	مُسْلِمَتَيْنِ .7	R / N / J	مُسْلِمَاتٌ . 4

▶ DRILL 3 Is the word "Muslim" رفع (R) or جر (N) or جر (J). How would you write the word in Arabic?

1.	A <u>Muslim</u> woman travelled.	R / N / J	
2.	The religion of a <u>Muslim</u> is Islam.		
3.	I met a <u>Muslim</u> woman.	R / N / J	
4.	The religion of <u>Muslims</u> is Islam.	R / N / J	
5.	<u>Two Muslims</u> travelled.	R / N / J	
6.	Muslims travelled.	R / N / J	
7.	I met <u>a Muslim</u> .	R / N / J	
8.	The religion of two Muslims is Islam.	R / N / J	
9.	I met <u>Muslims</u> .	R / N / J	
10.	The house of a Muslim woman is clean.	R / N / J	

2.3 LIGHT VS HEAVY

Lightness and heaviness are not from among the four properties of the اسم. Rather, the discussion of light and heavy is a sub-topic that falls under status. Now that we have learned about the different

markers that we can use to determine status, we will learn about different variations and forms that these markers can take.

Notice that every word in the مسلم chart ends in an 'n' sound, whether it be an ending sound or combination. These words are considered heavy. **HEAVY** is the **DEFAULT**. To make a word light, all you have to do is remove the 'n' sound at the end.

Plural	Pair	Singular	
muslimoo na	muslimaa ni	muslimu n	رفع
muslimee na	muslimay ni	muslima n	نصب
muslimee na	muslimay ni	muslimi n	جر
Plural	Pair	Singular	
muslimaatu n	muslimataa ni	muslimatu n	رفع
muslimaati n	muslimatay ni	muslimata n	نصب
muslimaati n	muslimatay ni	muslimati n	جر

To get rid of the \circlearrowleft sound in Arabic, use the following rules.

- 1) If the word ends in a double accent (التَّنْوِيْن), replace the double accent with a single حَرَكَة. For instance, the word مسلم would become مسلماتِ would become مسلماتِ
- 2) If the word ends in the letter ن, all you have to do is drop the ن. For instance, the word مسلمون becomes مسلمو.

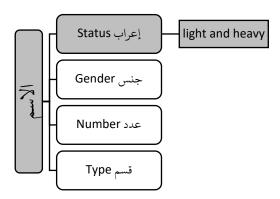
Below are the $_{\text{amb}}$ charts in the light form. $\boxed{\text{MEMORIZE}}$ them.

Plural	Pair	Singular	
مُسْلِمُوْ	مُسْلِما	مُسْلِمُ	رفع
مُسْلِمِيْ	مُسْلِمَيْ	مُسْلِمَ	نصب
مُسْلِمِيْ	مُسْلِمَيْ	مُسْلِمِ	جر

Plural	Pair	Singular	
مُسْلِماتُ	مُسْلِمَتا	مُسْلِمَةُ	رفع

مُسْلِماتِ	مُسْلِمَتَيْ	مُسْلِمَةً	نصب
مُسْلِماتِ	مُسْلِمَتَيْ	مُسْلِمَةِ	جر

As stated previously, the heavy form is the default form for an اسم is not made light unless there is a reason. The details pertaining to these reasons will be discussed later on in the book.



*Note that the discussion of heavy and light becomes irrelevant when the word has an ال on it. This is because المسلمُ is incorrect. You can only say المسلمُ is incorrect. You can only say المسلمُ . The words that end in ن, on the other hand, keep their ن even when there is an المسلمون The word المسلمون is correct; there is no need to drop the ن.

▶ DRILL 4 Are the following words light, heavy, or irrelevant?

LIGHT, HEAVY, OR IRRELEVANT	WORD	LIGHT, HEAVY, OR IRRELEVANT	WORD
L/H/I	عَصْفٍ 1.	L/H/I	مَغَانِمَ 2.
L/H/I	سَبِيْلَ اللهِ 3.	L/H/I	مُتَّقِيْنَ 4.
L /H/I	مُهْلِكُوْ .5	L / H / I	القَائِلِيْنَ .6
L /H/I	مَسَاجِدَ .7	L/H/I	مُبِيْنًا .8
L /H/I	السَّمَوَاتِ .9	L / H / I	اِبْنَتَيْنِ .10

2.4 FLEXIBILITY

Flexibility is **not** one of the four properties of the اسم. Rather, it is a sub-topic under status. This topic, just like light and heavy, deals with the different forms the status markers can take.

** The discussion of flexibility only pertains to words that have an ENDING SOUND. **

Therefore, for flexibility we are only focused on the following parts of the Muslim Chart:

Plural Feminine	Plural Masculine	Pair	Singular	
مُسْلِماتُ	مُسْلِمُوْنَ	مُسلِمانِ	مُسْلِمٌ	رفغ
مُسْلِماتٍ	مُسْلِمِينَ	مُسلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِماتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

There are three forms of flexibility. They are:

- 1) fully-flexible (مُنْصَرِف/مُعْرَب)
- (مَمْنُوْعٌ مِن الصَّرْفِ) partly-flexible
- 3) non-flexible (مَبْنيّ)

We will discuss partly-flexible last, because it requires the most attention.

FULLY-FLEXIBLE (مُنْصَرِف/مُعْرَب) is the default state for a word. It is the broadest category. A fully-flexible word is a word that can show all three statuses in a normal way according to what we learned in the and chart.

Fully-Flexible Endings are:

(un) مسلمً : رفع

(an) مسلمًا: نصب

(in) مسلم : جر

(3 Statuses have 3 Unique Endings)

NON-FLEXIBLE (مَبْنِيّ) words are the opposite of fully-flexible words. They can never show their status. This means that they look the same in the نصب status, the نصب status, and the جر status. Words that end in أَلْف مَقْصُوْرَة or a normal ۱ (۱) are non-flexible. Words like هُدًى مُوْسَى and أَلِف مَقْصُوْرَة , for example, are non-flexible. All of the pointer words (اَسْمَاءُ الإِشَارَةِ) in the singular and plural forms as well as all of the موصولة are non-flexible. We will learn about these types of أَسْمَاءُ in detail later. For the time being, learn to recognize them and know that they are non-flexible.

الَّذِيْنَ	الَّذِيْ
الاَّتِيْ،الَّواتِيْ،الَّائِيْ	الَّتِيْ
مَنْ	ما

ذَلِكَ	هَذا
تِلْكَ	هَذِهِ
أُوْلائِكَ	هَؤُلاءِ

Non-Flexible Endings all look the same, there is no way to distinguish them by looking at the word alone:

(3 Statuses have 1 Ending)

PARTLY-FLEXIBLE (مَمْنُوعٌ مِن الصَّرْفِ) are words that can only display their status in two ways. A partly-flexible word can only take a فتحة and a فتحة. A partly-flexible word can also never take نصب form, a single فتحة in the خر in the فتحة form, and a single فتحة form.

Partly-Flexible Endings are:

Notice that جر and جر look the same. We have seen this problem before in ending combinations.

(3 Statuses have 2 Endings)

- **Unlike a non-flexible word, there are times when a partly-flexible word can be made fully flexible by showing a جر in the جر form. A partly-flexible word can be made fully-flexible in two ways:
 - 1) by adding an ال
 - 2) by making it a مضاف (discussed in a later chapter)

HOW TO INDENTIFY PARTLY FLEXIBLE WORDS

There is no clear marker for partly flexible words. You will become accustomed to identifying partly-flexible words as you are exposed to more vocabulary. However, there are a few categories of partly-flexible words we can familiarize ourselves with to make identification of partly-flexible words easier.

A. NON-ARAB NAMES

Non-Arab names are partly-flexible. Arab names are fully-flexible. There are four Arab prophet's names mentioned in the Quran. They are: صالِحٌ ,هُوْدٌ ,حُمَّدٌ. Take a look at the chart below. Take note of the differences between how the partly-flexible names and the fully-flexible names look in each status.

جر	نصب	رفع	
يُوسُفَ	يُوسُفَ	يُوسُفُ	
إِسْماعِيْلَ	إِسْماعِيْلَ	إِسْماعِيْلُ	Partly-flexible
إِبْراهِيْمَ يَعْقُوْبَ	إِبْراهِيْمَ	ٳؚڹڔٳۿؚؽؠؙ	
يَعْقُوْبَ	يَعْقُوبَ	يَعْقُوبُ	
مَرْيَمَ	مَرْيَمَ	مَرْيَمُ	
عُمَّدٍ	الْحُمَّدُ	عُحَمَّدً	
هُوْدٍ	هُوْدًا	ۿؙۅ۠ۮ	\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \
•		@ . .	

There is one exception to this rule. Three-letter names with a سكون on the middle letter are always fully-flexible, even if they are non-Arab names.

جر	نصب	رفع
لُوْطٍ	لُوْطًا	لُوْطُ
نُوْح	نُوْحًا	نُوحُ

B. FEMININE NAMES AND UNIQUELY MASCULINE NAMES

All feminine names are partly-flexible. Masculine names that have no feminine counterpart are also partly flexible. Below are some commonly occurring uniquely masculine names. Memorize them. We will learn the rest as we encounter them.

جر	نصب	رفع
عائِشَة	عائِشَةَ	عائِشَةُ
خَدِيْجَة	خَدِيْجَةَ	خَدِيْجَةُ
زَيْنَبَ	زَيْنَبَ	زَيْنَبُ
إِيْمَانَ	إِيْمَانَ	إِيْمَانُ

حَمْزَة	حَمْزَةَ	حَمْزَةُ
مُعاوِيَة	مُعاوِيَةَ	مُعاوِيَةُ
عُمَرَ	غُمَرَ	غُمَرُ
عُثْمَانَ	عُثْمَانَ	عُثْمَانُ

Again, three-letter names with a سكون on the middle letter are always fully-flexible.

C. PROPER NAMES OF PLACES

Proper names of places are partly-flexible.

جر	نصب	رفع
مَكَّةَ	مَكَّةَ	مَكَّةُ
يَثْرِبَ	يَثْرِبَ	يَثْرِبُ
جَهَنَّمَ	جَهَنَّمَ	جَهَنَّمُ

Some names of places have an JI. In such cases, the name is fully-flexible.

جر	نصب	رفع
العِراقِ	العِراق	العِراقُ

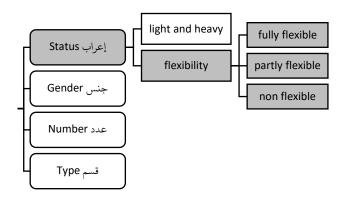
الهنْد	الهنْدَ	الهنْدُ
	, , , , , , , , , , , , , , , , , , ,	, , , , , , , , , , , , , , , , , , ,

Names of places that are three letters with a سكون on the middle letter are fully-flexible.

جر	نصب	رفع
عَدْنٍ	عَدْنًا	عَدْنُ

There are certain word patterns that are partly-flexible. We will look at these patterns in our study of Sarf.

Note: In your vocabulary, partly flexible words will be denoted by having a single vowel ending, not a تنوين. For now, as you memorize new vocabulary, make a note of which words are partly-flexible.



▶ DRILL 5 Are the following words fully, partly, or non-flexible? Why?

REASON	FLEXIBILITY	WORD	REASON	FLEXIBILITY	WORD
	F/P/N	عُحَمَّد 1.		F/P/N	طَلْحَة .2
	F/P/N	هُدًى .3		F/P/N	صَالِح .4
	F/P/N	جَهَنَّم .5		F/P/N	نُوْح .6
	F/P/N	مَكَّة .7		F/P/N	عَدْن .8
	F/P/N	عُمَر .9		F/P/N	زَگرِيًّا .10

2.5 PRONOUNS

Before we continue with our study of the remaining 3 properties of the Ism, lets take a look at Isms that don't follow the rules of status mentioned above: Pronouns.

Pronouns are a special type of ${\scriptstyle \mathsf{lms}}$ that do not display their four properties in a standard way. We will

learn about two types of pronouns in this chapter. They are independent pronouns (الضَمائِر المُنْفَصِلَة) and attached pronouns (الضَمائِر المُتَّصِلَة). We will see how each type of pronoun shows status. Pronouns are an integral part of the Arabic language, as almost every sentence contains a pronoun.

INDEPENDENT PRONOUNS

Plural

Independent pronouns are pronouns that stand alone as their own word and do not attach to another word. **Independent pronouns are always in the رفع status.** As for type, pronouns are always proper. The number and gender of each pronoun is based on its meaning and labeled in the chart below.

Singular

MEMORIZE the pronouns and their meanings and know their properties.

Pair

/	Tiului	T UII	Silibaiai	<u> </u>
third person	هُمْ They	هُما Both of them	هُوَ He	masculine
third	هُنَّ	هُما	هِيَ	feminine
(They	Both of them	She	Ф
,	·	1		
Son	أُنْتُمْ	أُنْتُما	أُنْتَ	masculine
ber /	All of you	You two	You	ne
second person	ٲٛٚٛٛؿؙؾۜ	أُنْتُما	أَنْتِ	feminine
	All of you	You two	You	ine
irst person	نَحْنُ	أَنا		both
<u>:</u>	We	1		

ATTACHED PRONOUNS

Every independent pronoun has an attached counterpart. Attached pronouns attach either to a حرف or another جر or another جر or another عنصا. **Attached pronouns** are always either in the نصب status. All attached pronouns look the same in the نصب and بحر and what is جر is to look at what the pronoun is attached to. This will be discussed further in later chapters.

MEMORIZE the attached pronouns and their meanings. Review the independent pronouns. **MEMORIZE** the two in conjunction.

Plural	Pair	Singular	

هِمْ	هُمْ	هُما هِما	مِـ مْـ	masculii
They		Both of them	Не	ıline
هِنّ	ۿؙڹۜ	هُما هِما	هَا	feminine
They		Both of them	She	ne

ڪُمْ	كُما	3	masculii
All of you	You two	You	ne
ڪُنَّ	كُما	<u>ي</u>	femini
All of you	You two	You	line

لن ا	نِيْ (نصب) ي (جر)	both	
We	1	1	

Notice that for many of the pronouns, there are two variations with differences in the عركة. These variations do not indicate a change in status or any other property. Rather, the a on the attached pronoun may change depending on the last a on the word it attaches to. You will get a feel for this with time. The only exception to this is the a version, where the different versions indicate different statuses.

SUMMARY OF STATUS

So far in our discussion of status, we have seen the 3 forms of status, رفع نصب جر , show themselves in many different ways. The following chart is a summary of the different ways we see the 3 forms of status:

Pronouns (Independent vs Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	
هو	مُسْلِماتُ	مُسْلِمُوْنَ	مُسْلِمانِ	وه و بو يوسف	مُوْسَىٰ	مُسْلِمٌ	رفع
á	مُسْلِماتٍ	مُسْلِمِیْنَ	مُسْلِمَيْنِ	يُوسُفَ	مُوْسَىٰ	مُسْلِمًا	نصب
á	مُسْلِماتٍ	مُسْلِمِیْنَ	مُسْلِمَيْنِ	يُوسُفَ	مُوْسَىٰ	مُسْلِمٍ	جر

Remember the whole objective behind our study of the ways status is shown is so that we can accurately and confidently identify whether a word is نصب , رفم , or .

2.6 STATUS IN ACTION

Before we continue on to the remaining 3 properties of an Ism, we are going to pause for a moment and learn some fragments that will help us put our knowledge of status into action. Learning these fragments will also allow us to solve the problem of words that look the same in the جر and جر and المحافظة على المحافظ

Once we learn these fragments we will know when to expect a word to be نصب and when we should expect a word to be جر

WHAT IS A FRAGMENT?

A fragment (مُرَكَّبَة ناقِصَة) is less than a sentence but more than a word. A fragment is formed when two or more words come together but do not form a complete thought. The words in a fragment have a relationship with each other. Sometimes this relationship is between a حرف and an and sometimes it is between an اسم and another اسم and another اسم and another د "status in action" we will begin with the first three fragments:

The first two fragments mentioned are fragments in which the relationship is a relationship between a α and an another α . The remaining fragment is between an α and another α .

الجار والمجرور 2.7

This fragment is made up of two parts. The first is what is called حرف متر or a حرف متر. This is a حرف that puts the مسال that comes after it in the جرّ status. The second is an اسم that follows and is in the جرور this is the first of two reasons for a word to be in جرور status. Nothing can come between a جرور and a مجرور – the two parts of this fragment cannot have a long-distance relationship. Also know that a حرف جر can only affect an المال. It is never followed by a حرف متر الحجروب once you memorize them, recognizing and constructing حروف الجرود lis very easy.

MEMORIZE the حروف below along with their meanings.

وَ I swear by	For (possession)	Like (comparison) ろ	ت (I swear (by Allah only)	بَـ With
---------------	------------------	---------------------	----------------------------	----------

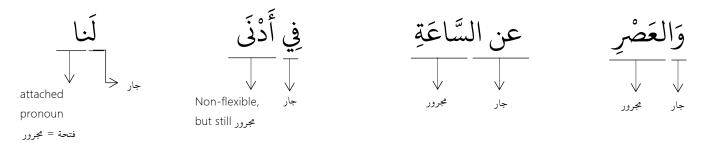
		Except	خَلا	Since	مُذْ	S	ince/Fo	مُنْذُ			
Except	عَدا	É	From	مِنْ	Except	حاشا	-	Maybe	رُبَّ		
To/Towards	إلى	Until	حَتَّى	On/Upon/Ag	للي gainst	É	About	'Away from	عَنْ	In	 <u>ڧ</u> ڠ

^{***}Note that all the letters in the top row attach directly to the word following it.

Remember that the حرف جرّ makes the اسم after it جر. Let's look back at the different ways the جر status shows itself:

Pronouns	Ending	Ending	Ending	Ending	Ending	Ending	
(Attached)	Combination	Combination	Combination	Sound	Sound	Sound	
	(Feminine	(Masculine	(Pair)	(Partly-	(Non-	(Fully	
	Plural)	Plural)		Flexible)	Flexible)	Flexible)	,
å	مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	يُوسُفَ	مُوْسَيٰ	مُسْلِمٍ	جر

Let us take a look at a few examples of حروف جر $\,\,$ from the Quran.



▶ DRILL 6 Are the following جار ومجرور fragments? If they are, underline the جار and circle the

مَعَ العُسْرِ Y/N	حَتَّى مَطْلَعِ الفَجْرِ Y / N	بِحِجارَةٍ مِنْ سِجِّيْلٍ
عَلَى طَعامِ المِسْكِيْنِ Y / N	كَعَصْفٍ مَأْكُوْلِ Y/N	مَنْ أَعْظَى Y/N

^{***}Note The کسرة usually, but it takes a فَتْحَة when it comes before all attached pronouns (except for the ی, the attached version of أنا).

عَنْ الأَنْفَالِ N/N	لِكُلِّ هُمَزَةٍ Y / N	فِيْ مَعْزِلِ Y/N
وَالعَادِياتِ N/N	بَعْدَ الذِّكْرِ N/N	تاللهِ Y / N

حرف النصب واسمها 2.8

This fragment is made up of two parts. The first is what is called حرف. This is a حرف النصب. This is a عرف that puts the السم that comes after it in the نصب status. The second is an المجار ومجرور that follows and is in the بجار ومجرور Unlike the بجار ومجرور, the two parts of this fragment can have a long-distance relationship. In cases where the منا directly follows the حرف النصب, this fragment is very easy to spot and construct. In cases where something does come between the two parts (always a جار ومجرور مضاف), simply look for the first word in the نصب status and ignore everything in between. Remember that EVERY حرف النصب NEEDS السم NOW will NEVER find a حرف نصب alone.

MEMORIZE the حروف النصب and their meanings.

However	لَكِنَّ	Certainly	ٳؚۛڹٞ
So that, hopefully, maybe	لَعَلَّ	That	ٲؙڽۜٞ
Because	بِأَنَّ	As though	كَأَنَّ
Because	لِأَنَّ	If only	لَيْتَ

^{**}Note that if the عرف ends in a ن and it is followed by an attached pronoun that begins with a حرف, the two رفي/نا) ن can merge or remain separate. For example إِنَّىٰ عَلَى can become إِنَّىٰ or إِنِّنَى can become إِنَّىٰ عَلَى اللهِ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّه

Remember that the حرف النصب after it نصب. Let's look back at the different ways the نصب status shows itself:

Pronouns	Ending	Ending	Ending	Ending	Ending	Ending	
(Attached)	Combination	Combination	Combination	Sound	Sound	Sound	
	(Feminine	(Masculine	(Pair)	(Partly-	(Non-	(Fully	
	Plural)	Plural)		Flexible)	Flexible)	Flexible)	
å	مُسْلِماتٍ	مُسْلِمِيْنَ	مُسْلِمَيْنِ	يُوسُفَ	مُوْسَىٰ	مُسْلِمًا	نصب

Let us take a look at a few examples of حروف النصب from the Quran.





▶ DRILL 7 Are the following حرف النصب واسمها fragments? If so, circle the حرف النصب and underline its اسم.

أَنَّهُمْ Y / N	لَيْتَنِي Y / N	أَنْ تَقُوْلُوا N/Y
إنَّ الصَفا والمَرْوَةَ Y / N	لِيَعْلَمَ اللهُ Y / N	لَهُ وَلِيًّا Y / N
إِنْ هُوَ Y / N	لَعَلَّ السَّاعَةَ Y/N	كَأَنَّهُمْ Y/N
إِنَّ هَذا Y / N	إِنَّ عَلَيْكَ اللَّعْنَةَ Y / N	وَلَكِنَّ أَكْثَرَ النَّاسِ N/N

الإضافة 2.9

MEANING AND PARTS

An إضافة is a construction that indicates possession or belonging. In English, belonging can be expressed using the word "of". For example, "the book of Allah" expresses possession and would be considered an إضافة. This fragment is made up of two parts. The first is the word before the "of" and is called the مضاف. The word before "of" is that which is possessed. The second part is the word after the "of". This is called the مضاف إليه. The word after "of" is the owner or the one who possesses.



When you see a fragment that seems to indicate belonging but does not contain an "of," the fragment can be rearranged to make the "of" apparent. For example, "the cat's paws" can be rearranged to read "the paws of the cat." The fragment "his eyes" can be rearranged to read "eyes of his".

> DRILL 8 Underline the مضاف إليه once and the مضاف إليه twice.

my ears	a book of fiqh	his opinions
the king of Persia	their tears	the capital of Malaysia
her strategy	the king of the jungle	our mother

الإضافة THE GRAMMAR OF

There are three grammatical conditions that an إضافة must meet.

- 1) The مضاف must be light
- ال cannot have an مضاف
- status جر must be in the مضاف إليه

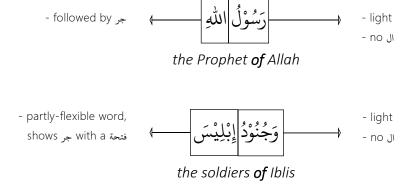
.مضاف إليه and مضاف مضاف and مضاف إليه كالمعادية Also know that nothing can come between a

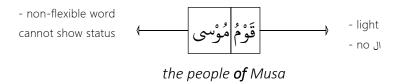
- **Remember, there are times when a partly-flexible word can be made fully flexible by showing a حسرة in the جر form. A partly-flexible word can be made fully-flexible in two ways:
 - 1) by adding an ال
 - 2) by making it a مضاف

Remember that the مضاف إليه must be جر Let's look back at the different ways the جر status shows itself:

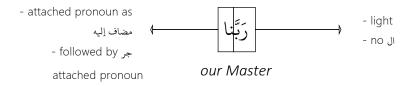
Pronouns	Ending	Ending	Ending	Ending	Ending	Ending	
(Attached)	Combination	Combination	Combination	Sound	Sound	Sound	
	(Feminine	(Masculine	(Pair)	(Partly-	(Non-	(Fully	
	Plural)	Plural)		Flexible)	Flexible)	Flexible)	
å	مُسْلِماتٍ	مُسْلِمِیْنَ	مُسْلِمَيْنِ	يُوسُفَ	مُوْسَىٰ	مُسْلِمٍ	جر

Let us look at a few examples.

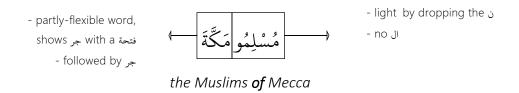




Note that when a partly or non-flexible word is preceded by a word that is light and has no المنافة, even if the status of the word is not clear.



Note that a pronoun attached to an اسم always makes an إضافة.



Recall that there are very few reasons to make something light. If you see an السم that is light with no السم followed directly by another السم, chances are it is an إضافة, even if you cannot be completely sure that the word after it is in the جر status. This is the second of two reasons for a word to be in ج status.

You may also recall that the إضافة construction was referenced in passing a few times in previous chapters.

Now that you know what an إضافة is, let us reiterate and relearn these rules.

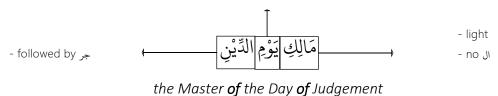
- 1) One of the four scenarios in which a word is made light is when it is a مضاف
- 2) One of the scenarios in which a partly-flexible word is made fully-flexible is when it is a مضاف

CHAINS إضافة

Take a look at the fragment "my mother's food" or "the food of the mother of mine." Notice that in this fragment, the word "of" appears twice. The presence of more than one "of" creates what we call an إضافة to the word before it "food" and a

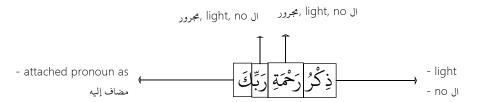
to the word after it "mine". In a chain, any word that appears between two other words serves as a مضاف to the word before it and a مضاف to the word after it.

مضاف إليه and a مضاف and a مضاف إليه and a مضاف



- مضاف إليه and a مضاف and a مضاف and a مضاف اليه both a مضاف اليه and a مضاف - attached pronoun as

his Master's command



the mention **of** the mercy **of** your Master

When determining whether something is an إضافة or not, put it to a three-question test:

- 1) Is the first word light?
- 2) Does the first word have NO ال
- 3) Is the second word ?

If the answer to all three of these questions is "yes," it is an إضافة. Otherwise, it is not.

- → *Remember* that the مضاف can be in any status.
- \rightarrow **Remember** that partly-flexible words take a فتحة in the جر status.

→ Remember that non-flexible words cannot show their جر. If the first word looks like a مضاف, assume that the non-flexible word that follows it is a مضاف إليه.

DRILL 9 Are the following إضافة fragments? If they are, label the مضاف إليه "M" and the مضاف إليه

Y / N	مُرْسِلُو النَّاقَةِ	عَصْفٍ مَأْكُوْلٍ Y/N	Y / N	كِتابُ اللهِ
Y / N	مَوْجٌ كالجِبالِ	عِنْدَ رَبِّهِمْ Y / N	Y / N	قَوْمَ يُوْنُسَ
Y / N	أَمْرِ رَ بِّهِ	جَاءَ الحَقُّ Y / N	Y / N	مِنْ قَوْمٍ مُوْسَى
Y / N	كِتابٌ مَرْقُوْمٌ	بَعْدَ الذَكُرى Y / N	Y / N	غَيْبُ السَّمواتِ

مضاف SPECIAL

There is a handful of words in Arabic that always appear as فضاف but do not necessarily create the meaning of belonging or possession. **Memorize** them along with their meanings.

between	بَيْنَ	in front of	أُمامَ	above	فَوْقَ
around/surrounding	حَوْلَ	behind	خَلْفَ	under	<u>څ</u> څ
with/at/by	عِنْدَ	right in front of	قَدَّامَ	before	قَبْلَ
with/in support of	مَعَ	far behind	وَراءَ	after	بَعْدَ
especially from	مِنْ لَدُنْ	in the presence of	لَدَى	besides/other than/less than	دُونَ

some of	ب َع ْضُ	any, which	ٲٞڲ۠	all, each, every	ػؙڵؖ
like	مِثْلُ	the same	نَفْسُ	other than, non	غَيْرُ

The above special مضاف do not denote time or place and can appear in any status.

الأسماء الخمسة

There are five special اسم that commonly appear as مضاف. They are special in that when they appear as مضاف they do not show their status through an ending sound. Rather, they show their status through the letter that corresponds with each ending حركة.

This means that if the word is:

- بمرفوع , it would normally end in a ضمة, then in the case of these special five words, it would end in a .واو
- 💠 منصوب and would normally end in a منصوب. it ends in an
- .یاء and would normally end in a مجرور 💠

Remember that this only occurs when these words appear as مضاف. When they do not appear as مضاف, they look like any other اسم and display their status like any other.

		مضاف AS		
MEANING	مضاف NON	جر	نصب	رفع
father	أُبُ	ٲؘؠۣؽ	أُبا	أُبُوْ
brother	أُجُ	ٲ۫ڿؚؽ	أُخا	أُخُوْ
father-in-law	حَم	حَمِيْ	خما	حَمُوْ
mouth	فَمُ	ڣۣ۫	فا	فُوْ
possessor of		ۮؚۑ۠	ذا	ذُوْ

Notice that the last word in the table does not have a non مضاف version. This is because this word only ever appears as a مضاف. The feminine version of this word is ذاتُ/ذاتَ/ذاتِ. This version also only appears as a مضاف; however, it displays its status in a normal way.

إِلَى ذِي العَرْشِ R/N/J	مَدْيَنَ أَخَاهُمْ شُعَيْبًا R/N/J	وَاللَّهُ ذُو الفَصْٰلِ العَظِيْمِ R/N/J
كانَ ذا قُرْبَى ٢/ ٣/ ٨	لَيُسُفُ وَأَخُوْهُ	بِأَخٍ لَكُمْ مِنْ أَبِيْكُمْ R/N/J

DRILL 10 Underline the مضاف مضاف مضاف twice. Determine the مضاف twice. Determine the مضاف

CHAPTER 3 & 4 MEMORIZATION

The following are vocabulary words that you are responsible for from the chapter.

	CHAPTER VOCABULARY					
أَصْفَرُ- صَفْرَاءُ	أَسْوَدُ - سَوْدَاءُ	أُحْمَرُ – حَمْرَاءُ	أَخْضَرُ - خَضْرَاءُ	أَبْيَضُ – بَيْضَاءُ		
yellow	black	red	green	white		
أَزْرَقُ – زَرْقَاءُ	أَكْبَرُ	أَكْثَرُ	أُحْسَنُ	أُعْظَمُ		
blue	bigger	more	better	greater		
أَبْكُمُ - بُكُمُ	أُصَمُّ – صُمُّ	أُظْلَمُ	أَقْرَبُ	أُعْلَمُ		
mute	deaf	more unjust	closer	more knowing		
أَعْمَى – عُمْئَ	قَدَمُّ	رِجْلُ – أَرْجُلُ	يَدُّ - أَيْدٍ	عَيْنٌ – أَعْيُنٌ/عُيُوْنٌ		
blind	foot	leg	hand	eye/spring		
دارٌ – دِيَارٌ	نَفْسُ - أَنْفُسُ	حَرْبُ	ٲٞۯڞٞ	أُذُنُّ - آذَانُ		
house	person	war	land	ear		
سَبِيْلُ/ طَرِيْقُ	جَهَنَّمُ/ سَعِيرٌ	سَماءٌ – سَمَوَاتُ	رِیْحٌ - رِیَاحٌ	شَمْش		
path	hellfire	sky	wind	sun		
ناسٌ – أُنَاسٌ	عَصا	كَأْسُ	نارٌ	خَمْرُ		
a people	staff	cup	fire	alcohol		
قَرْنُ – قُرُوْنُ	آلُ	قَوْمٌ - أَقْوَامٌ	حِزْبُ	أَهْلُ - أَهْلُوْنَ		
a generation	family/people	a nation	a faction	family/people		

^{*}Lines 1-2, the word after the dash "-" is the feminine version

صفات Common

كَبِيرٌ	صَغِيْرٌ	قَرِيْبُ (من)	بَعِيْدٌ (عن)
big	small	close	far
شَدِيْدٌ – أَشِدَّاءُ	جَمِيْلُ	ػؿؚؽۯؙ	قَلِيْلُ
intense	beautiful	many/a lot	few/little
أَلِيْمُ	مُبِينُ	گرِیْمٌ - کُرَماءُ	طَيِّبُ
painful	clear	noble/generous	pure/good
عَزِيْزُ	قَدِيْمُ	جَدِيْدُ	عَظِيْمٌ
mighty/respected	old	new	great
حَكِيْمٌ	ضَعِيْفٌ – ضُعَفَاءُ	قَوِيُّ – أَقْوِيَاءُ	رَحِيْمٌ – رُحَمَاءُ
wise	weak	strong	merciful

^{*}Lines 3-end, the word after the dash "-" is the plural version and the slash "/" indicates a synonymous meaning

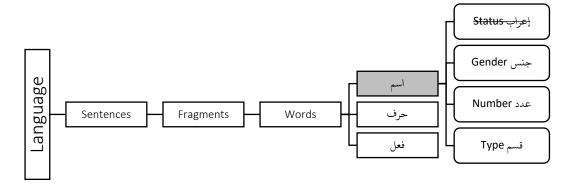
الجنس- العدد - القسم - CHAPTER 3

INTRODUCTION

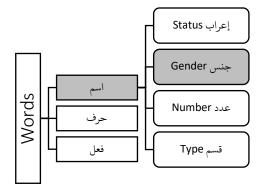
Remember every الإعراب), gender (الإعراب), gender (الإعراب), number (الإعراب), and type (العدد)). We spent a lot of time focusing on status (الإعراب) as it is unique to the Arabic language and the most extensive of the 4 properties.

In this chapter, we will complete our study of the 4 properties of an اسم.

Remember not to lose sight of where we are in our studies.



الجنس - 3.1 GENDER



Gender is the second of the four properties of the اسم. Every word in the Arabic language is either masculine (مُذَكَّر) or feminine (مُذَكَّر). The **DEFAULT GENDER** for an اسم is **MASCULINE**. There are six categories of feminine words. If a word does not fall into one of these six categories, it is masculine.

1) BIOLOGICALLY FEMININE

This refers to words that are feminine by nature.

Sister	أُخْتُ
Mother	اغ ام
Cow	بَقَرَةً

ى OR اء OR تا OR OR اع OR OR

When a word has **THREE LETTERS** and those three letters are followed by ام or على, the word is considered feminine. In the word $\dot{\psi}$ for example, there are three letters before the على. This word is feminine. In the word مُحْدَى, on the other hand, there are only two letters before the على. This word is not considered feminine. As for the $\ddot{\phi}$, almost all words that end in a $\ddot{\phi}$ are feminine.

ö	اء	ی
زْهُمَٰةً	حَمْراءُ	الكُبْرى
صَلاةً	سَوْداءُ	العُلْبي

3) BODY PARTS IN PAIRS

Body parts that come in pairs are feminine, both in the dual and singular forms.

lip	شَفَةً	ear	ٲؙڎؙڹٛ	hand	یَدُ
foot	قَدَمُ	leg	ڔؚۼ۠ڷؙ	eye	عَيْنُ
shin	ساقً	cheek	خَدُّ	elbow	مِرْفَقَ
ankle	كَعْبُ	heel	عَقِبٌ	shoulder	مَنْكِبُ

4) SPECIFIC NAMES OF PLACES

Most specific names of places are feminine. The word "school" or "masjid" is not a specific name of a place.

Egypt	مِصْرُ	Sudan	السُوْدانُ	America	أُمْرِيْكا
Morocco	المَغْرِبُ	Yathrib	يَثْرِبُ	Makkah	مَكَّةُ

There are few exceptions to this rule.

5) NON-HUMAN PLURALS

All non-human plurals are considered feminine. This holds true regardless of the gender of the singular form. Take a look at the chart below. The singular form of سيارة الميارة (f). The singular form of كتاب is مساجد (m), and the singular form of مسجد (m).

Cars	سَيَّارَاتُ
Masjids	مَساجِدُ
Books	ػؙؾؙڹۘ

6) FEMININE BECAUSE THE ARABS SAID SO

There is a set of words that do not fall into any of the categories above and are feminine only because the Arabs decided to treat them as such. The Arabic term for this is مُؤَنَّتُ سَمَاعِيٍّ .

Land	ٲؙۯڞٞ	War	حَرْبُ
Wind	ڔؽڂۘ	Sky	سَماءُ
Well	بِبُرُ	Sun	شُمْسٌ
House	دارٌ	Person	نَفْسُ
Cup	كَأْسُ	Fire	نارٌ
Wine	خَمْرُ	Bucket	دَلْوُ
Hellfire	جَهَنَّمُ	Path	سَبِيْلُ
Hellfire	سَعِيرُ	Path	طَرِيْقُ
		Staff	عَصِا

The following story will help you remember these words and their definitions.

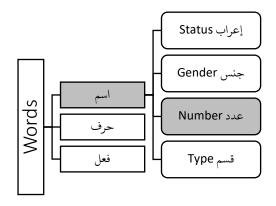
a soldier was daydreaming, looking up at the حرب a soldier was daydreaming, looking up at the حرب a soldier was daydreaming, looking up at the wall wall was until the was the only wileft on the battlefield. He was surrounded by نار so he used a خار and ضريق for himself to a safer ضريق In the hot, blowing ويح he was desperately looking for a بأر to draw more water from. In his search, he found an empty المراض inside which there was a خمر full of عصا to strike the drink.

▶ DRILL 1 What is the gender of the following words? Why?

REASON	GENDER	Word	REASON	GENDER	Word
	M/F	- 1. صَفْراءُ		M/F	2. حَامِيَةٌ

M/F	3. ظُلُمَاتٍ	M/F	4. عَيْنَيْنِ
M/F	5. الحُسْنَى	M/F	6. مَكَّةَ
M/F	7. مُؤْمِنَيْنِ	M/F	8. أَبْكَمُ
M/F	9. عَصَا	M/F	10. صَابِرًا

العدد - 3.2 NUMBER



The third property of the اسم is number. All words in Arabic have a singular version (مُفْرَدٌ), a pair version (مُثْنَى) and a plural version (جَمعٌ). The singular and pair are standard and easy to recognize. They are the first and second columns of the مسلم chart. When it comes to plurals, however, there are four types. They are:

- 1) The sound masculine plural الْجَمْعُ المُذَكِّرُ السالِمُ
- 2) The sound feminine plural الجَمْعُ المُؤَنَّثُ السالِمُ
- جَمْعُ تَكْسِيْرٍ The broken plural
- 4) The plural by meaning السُّمُ جَمْعٍ

THE SOUND MASCULINE PLURAL

The sound masculine plural refers to the third column in the masculine version of the مسلم دhart (مُسْلِمُوْنَ، مُسْلِمِيْنَ، مُسلِمِيْنَ، مُسلِمِيْنَ مُسلِمِيْنَ، مُسلِمِيْنَ م

This type of plural is known as a sound plural because the original make-up of the word remains sound. That is to say the original form of the word does not change. The ون/ين endings are simply added onto the singular version without affecting its form.

THE SOUND FEMININE PLURAL

The sound feminine plural refers to the third column in the feminine version of the مسلم chart (مُسْلِماتٌ، chart (مُسْلِماتٍ، مُسْلِما

This type of plural is known as a sound plural because the original make-up of the word remains sound. The اتُ/ات endings are simply added onto the singular version without affecting its form.

BROKEN PLURALS

Broken plurals are plurals in which the original make-up of the word is broken. In English, generally, to create a plural, an "s" is added to the end of the word and the original word remains unchanged. For example, "book" becomes "books" and "house" becomes "houses". There are some words, however, that do not follow this pattern. The plural of "goose", for instance is "geese". The plural of "tooth" is "teeth", and the plural of "mouse" is "mice".

In a similar way, in many cases in Arabic, an ending combination (وونَ/ينَ/اتُ/اتٍ) can be added to the singular version of a word to make it plural. There are some cases, however, where the original form of the اسم is broken. The plural of مَسْجِد for example, is مَساجِد. The lappears in the middle of the word in the plural version and breaks the original form of the word. Likewise, the plural of the word obes not remain intact.

Because broken plurals do not have an ending combination that indicates that they are plural, they tend to look like singular words. The only way to tell the difference between a singular word and a broken plural is to know the definition or memorize the broken plural patterns. Below are some common broken plural patterns that appear in the Quran.

المعنى	جمع	مفرد	المعني	جمع	مفرد
one of a pair	أُزْواجُ	زَوْجُ	witness	شُهَداءُ	شاهِدُ
emotional heart	ٲڣؠٟۮؘ؋	فُؤَادٌ	blessing	نِعَمُ	نعمة
woman	نِساءً	اِمْرَأَةً	prophet	أُنْبِياءُ	٠٠٠٠ الم

Notice that some broken plural patterns are partly-flexible and some are fully-flexible.

PLURAL BY MEANING

There are words that appear to be singular but are considered plural because they have a plural meaning in that they refer to a group comprised of many members.

المعنى	الكلمة	المعنى	الكلمة
an argumentative group	خَصْمُ	a nation	قَوْمُ
a faction	حِزْبُ	a people	ناسُ
an army	جُنْدُ	a generation	قَرْنُ
family/people	آ لُّ	family/people	ٲۘۿڷٞ

THE GRAMMATICAL TREATMENT OF PLURALS

What is meant by "grammatical treatment" will become clearer when we study pronouns, pointing words, fragments, and sentences. For now, memorize the rules below. There are two rules pertaining to the grammatical treatment of plurals.

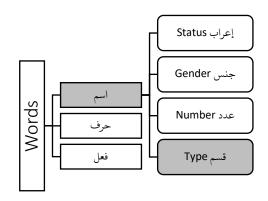
1) All non-human plurals are treated as **SINGULAR FEMININE**

- 2) Everything else is treated "as is":
 - a. The sound masculine human plural is treated as <u>PLURAL MASCULINE</u> ex.) مُسْلِمُونَ
 - b. The sound feminine human plural is treated as <u>PLURAL FEMININE</u>
 ex.) مُسْلِماتُ
 - c. Words that are plural by meaning are treated as $\underline{\textit{PLURAL MASCULINE}}$ ex.) $\tilde{\mathfrak{e}}_{3}$
 - d. Human broken plurals are treated as <u>PLURAL MASCULINE</u> ex.) رُسُلُ

▶ DRILL 2 How are these words treated grammatically?

Number	GENDER	MEANING	Word	Number	GENDER	MEANING	WORD
S / 2 / PL	M/F	the scholars	1. العُلَماءُ	S / 2 / PL	M/F	the mountains	2. الجِبالِ
S / 2 / PL	M / F	rivers	3. أُنْهارًا	S / 2 / PL	M/F	prophets	4. أُنْبِياءُ
S / 2 / PL	M / F	a sayer	5. قَائِلُ	S / 2 / PL	M/F	corrupters	6. مُفْسِدِيْنَ
S / 2 / PL	M/F	the ship	7. السَّفِيْنَةِ	S / 2 / PL	M/F	ayahs	8. آياتٍ
S / 2 / PL	M / F	hand	9. يَدُّ	S / 2 / PL	M / F	worshipping women	10. عابِداتُ

القسم - 3.3 TYPE



الضمائر					
هُم	هُما	هُوَ			
ۿؙڹؘۜ	هُما	ۿؽ			
أُنْتُمْ	أُنْتُما	أُنْتَ			
ٲؙٛٛٛٛؾؙڗۜ	أُنْتُما	أُنْتِ			
غَخْنُ		أُنا			

The fourth property of the السم is type. Every word in the Arabic language is either common (نَكِرَةُ) or proper (مَعْرِفَةُ). Common words are generic words that do not refer to something specific. Proper words are specific. An example of a نكرة المعرفة pair would be "a girl," which refers to an unspecified girl and "Maryam," which refers to a specific person. Another example of a نكرة المعرفة pair would be "a chair," which refers to an unspecified chair and "the chair," which refers to a specific chair. Common (نَكِرَةُ) is the DEFAULT for a word. There are seven categories of proper (نَكِرَةُ).

(لام التعريف) ال WORDS WITH

The J in Arabic means "the," which makes a word specific.

As mentioned before, remember that ال and ال **NEVER** come together. For example, the word المسلمُ is incorrect. You can only say

- a. by adding an ال
- b. by making it a مضاف

2) SPECIFIC NAMES (اسم علم)

.معرفة are always مَكْةُ or مَمْزَةُ

3) PRONOUNS (الضمائر)

Pronouns (he, she, they, we, etc.) are always معرفة. The following are the ضمائر for recognition purposes. We have discussed pronouns in detail previously.

(أسماء الإشارة) POINTERS (

for أسماء الإشارة Below are the معرفة for recognition purposes. We will learn their definitions and how to use them in a later chapter.

^{**}Remember, a partly-flexible word is made fully flexible in two ways:

أسماء الإشارة					
هَؤُلاءِ	هَذا				
هَؤُلاءِ	هَتَانِ	هَذِهِ			
أُوْلابِكَ	ذَانِكَ	ذَلِكَ			
أُوْلايِكَ	تَانِكَ	تِلْكَ			

الأسماء الموصولة (5

Below are the أسماء موصولة for recognition purposes. We will learn their definitions and how to use them in a later chapter.

الأسماء الموصولة					
الَّذِيْنَ	الَّذَانِ	الَّذِيْ			
الاَّقِيْ،الَّواقِيْ،الَّابِيْ	الَّقَانِ	الَّتِيْ			
مَنْ		ما			

(المنادى) THE ONE BEING CALLED

The حرف used to call a person is يا is always عوفة is always. This is because when calling عرف someone, you are addressing a specific person. So both the word يا وَلَدُ in وَلَدُ and the name مُمْزَةُ are مَمْزَةُ

معرفة IS ALSO مضاف THE معرفة الله IS ALSO معرفة.

The مضاف gets its type from the مضاف أليه is proper, the مضاف is also proper. If the مضاف is common, the مضاف is also common.

▶ DRILL 3 Are the following proper or common? Why?

REASON	Түре	Word	REASON	Түре	Word
	P / C	11. هُوَ		P / C	12. السَّابِلِ
	P / C	13. هُدَىً		P / C	14. سَبِيْلًا
	P / C	15. أَكْرَمُ		P / C	16. هَذا
	P / C	17. مَكَّةَ		P / C	18. مُحَمَّدٌ

APPENDIX

Note that the meaning of كُلُّ changes depending on the number and type of the مضاف إليه Below are the possible scenarios:

1) If the مضاف إليه is ${f SINGULAR}$ and ${f common}$, the meaning is ${f each}$ and ${f every}$

ex) کُلُّ مَسْجِدٍ – each and every masjid

2) If the مضاف إليه is **SINGULAR AND PROPER**, the meaning is *the entire*

ex) كُلُّ الْمَسْجِدِ – the entire masjid

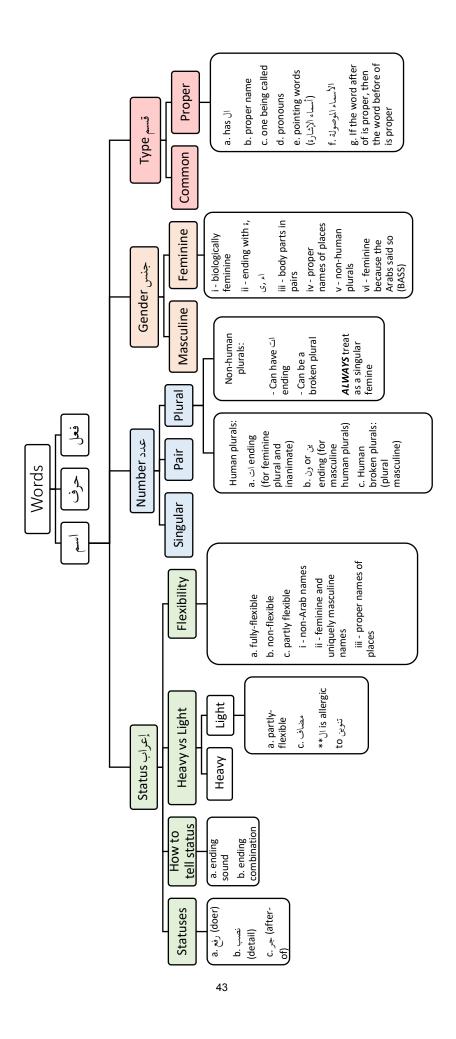
3) If the مضاف إليه is PLURAL AND PROPER, the meaning is $\emph{all of}$

ex) كُلُّ المَساجِد – all of the masjids

▶ DRILL 4 *Translate the following fragments. Use the word bank below.*

food - ظعام - fruit = ثُمَرَة

- كُلَّ أُمَّةٍ _____كُلِّ الشَّمَراتِ _____كُلِّ الثَّمَراتِ _____
- كُلِّ مَسْجِدٍ ______ كُلِّ نَفْسٍ _____كُلِّ مَسْجِدٍ
- كُلِّ شَيْطَانٍ _____كُلُّ الطَّعامِ _____كُلُّ الطَّعامِ ____



IN ACTION اسم

INTRODUCTION

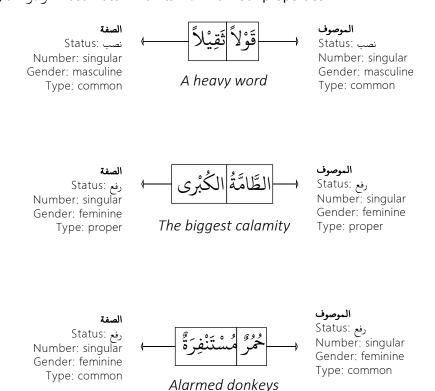
Now that we have completed our study of the 4 properties of an اسم, we can look at the remaining fragments. Recall that we already covered three of the five fragments under "status in action." The remaining two fragments will require us to use our knowledge of all 4 properties of an اسم.

Recall that the five fragments are:

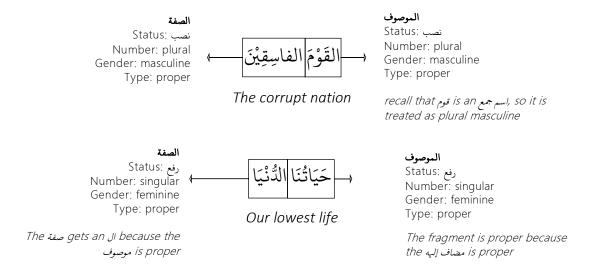
الموصوف والصفة 4.1

This fragment is made up of two parts. The first is the موصوف, an ordinary اسم. The second is the موصوف, a descriptive word (an adjective) that follows it. In Arabic, the adjective comes after the اسم, whereas in English, the adjective comes before the noun.

in all four properties. صفة on all four properties.



recall that non-human plurals are treated as singular feminine



Also keep in mind that an اسم موصول that is inherently proper such as a pronoun, pointing word or اسم موصول cannot appear as a موصوف.

DRILL 1 Are the following موصوف fragments? Underline the موصوف once and the موصوف twice.

Y / N	وَاللَّهُ خَبِيْرٌ	Y / N	الأَنْعامُ خَالِصَةً	Y / N	الحَجِّ الأَكْبَرِ
Y / N	رَبُّكُمْ الأَّعْلَى	Y / N	قَوْمٌ مُجْرِمُوْنَ	Y / N	إِلَى يَوْمِ القِيامَةِ
Y / N	نارٌ حامِيَةٌ	Y / N	بِفاكِهَةٍ كَثِيْرَةٍ	Y / N	عَيْنانِ نَضَّاخَتانِ
Y / N	حَمَيٍ مَسْنُوْنٍ	Y / N	لِغُلامَيْنِ يَتِيْمَيْنِ	Y / N	إِلَى قَوْمِهِمْ مُنْذِرِيِنَ

It is important to note that when the names of Allah appear in succession, they are not considered موصوف وصفة even though they match in all four properties. This is a common occurrence in the Quran. Below are two such examples.

اسم الإشارة والمشار إليه 4.2

This fragment is made up of two parts. The first is a pointing word, السم الإشارة. The second is that which is being pointed at, المشار إليه. An example of such a fragment in English would be "that cow". "That" would be "that cow" would be the مشار إليه and "cow" would be the اسم الإشارة

The grammatical rules for this fragment are as follows:

- 1) The חושה land the مشار إليه must match in all four properties.
- 2) The مشار إليه MUST HAVE AN ال ON IT
- 3) Nothing can come between اسم الإشارة and its مشار إليه

Below are the أسماء الإشارة used for pointing at something that is **NEAR**. **MEMORIZE** them along with their meaning.

PLURAL	PAIR	SINGULAR	
هَؤُلاءِ	هَذانِ	هَذا	masc.
these	both of these	this	
هَؤُلاءِ	هَتانِ	هَذِهِ	fem
these	both of these	this] -

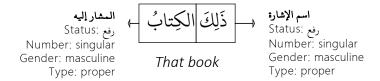
Below are the أسماء الإشارة used for pointing at something that is **FAR**. **MEMORIZE** them along with their meaning.

PLURAL	PAIR	SINGULAR	
أُوْلائِكَ	ۮ۬ڹؚڬ	ۮٚڸڮؘ	masc.
those	both of those	that	
أُوْلائِكَ	تٰنِكَ	تِلْكَ	fem
those	both of those	that	

Recall that the **SINGULAR** and **PLURAL** versions of pointers are **NON-FLEXIBLE**. The **PAIR** version, on the other hand functions like the normal pair ending combination we know from the مسلم chart. Below are the نصب and جر and جر below are. **Memorize** them.

نصب/جر	رفع
ۿۮؘؽ۫ڹؚ	هَذٰانِ
هٰتَيْنِ	لهتانِ
ذَيْنِكَ	ذنِكَ
تَيْنِكَ	تٰنِكَ

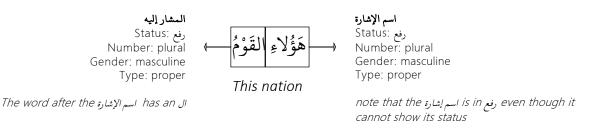
Let us take a look at a few examples.

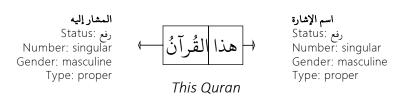


ال has an اسم الإشارة has an



ال has an اسم الإشارة has an





ال has an اسم الإشارة has an اسم

note that the اسم إشارة is in وفع even though it cannot show its status

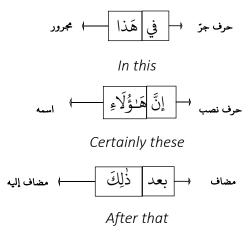
IN OTHER FRAGMENTS اسم الإشارة

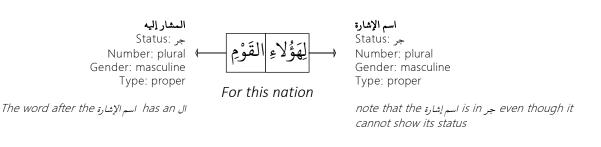
Keep in mind that most اسم الإشارة are non-flexible so they don't show different endings for different statuses.

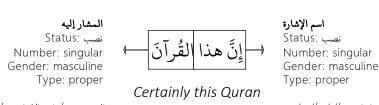
If we look at our list of fragments and try to plug in اسم الإشارة in the place of an اسم we would find it in the following fragments:

- fragment. جار و مجرور in حرف جرّ fragment.
- 2. After a حرف نصب واسمها in a حرف نصب fragment.
- 3. Or as a مضاف إليه in an إضافة fragment.

We would not find it in a موصوف و صفة or as a مضاف because it does not make sense in the language. Take a look at the following examples.







The word after the اسم الإشارة has an الله note that the اسم الإشارة is in even though it cannot show its status

Here are some more examples:

From this town

House of that man

In the above examples, an easy way to figure out the status of the مشار إليه is to think of the اسم الإشارة as a pipe that transfers any status changes through it directly to the مشار إليه.

إضافة POINTING AT AN

بيت الله The correct way to point at the fragment إضافة. The correct way to point at the fragment بيت الله هذا would be . ييت الله هذا Take a look at the following examples.

في عامِهِمْ هَذا

In this year of theirs

بِوَرِقِكُمْ هَذِهِ

With this silver coin of yours

لِقاءَ يَوْمِكُمْ هَذا

The meeting of this day of yours

DRILL 2 Choose the appropriate pointer to create an اسم إشارة+مشار إليه fragment. Tell whether it should come before (B) or after (A).

FAR AWAY FROM YOU	CLOSE TO YOU	BEFORE OR AFTER	<u>Word</u>
		B / A	القَوْمُ
		B / A	قَوْمِي
		B / A	اليَوْمُ
		B / A	يَوْمِنا
		В / А	ناقَةُ اللهِ
		B / A	الغُلامَيْنِ
		B / A	نِساءِ العالَمِيْنَ

حروف العطف - 4.3 CONNECTOR LETTERS

There are a handful of حُرُوْف in Arabic that are used to connect units of language. These connectors can come between مُرُوُف العَطْفِ fragments, or sentences. They are called حروف When these حروف are used to connect between two or more اسم they carry over the status of that.

The most common of the حروف العطف is the وَ, which translates as "and". The other حروف العطف will be introduced at a later time.

When labeling something that contains a حرف عطف, the حرف itself is simply labeled as a حرف عطف.
Whatever comes after the مَعْطُوْفٌ على is labeled as _____ نه What goes in the blank is whatever comes before the حرف.

Take a look at the following examples.

الوَاوُ: حَرْفَ عَطْفٍ **الرَّسُولُ:** مَعْطُوفٌ عَلَى لَفظِ الجَلَالَةِ*

*Note: when speaking of the name of الله grammatically, we use the term لَفُظُ الْجِلالَة out of respect. This translates as "the name Allah" or literally "the name of majesty".

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالْمُسْلِمَاتِ وَالْمُتَصَدِقِينَ وَالْمُتَصَدِقَاتِ وَالْمُتَصَدِقِينَ وَالْمُتَصَدِقَاتِ وَالْمُتَصَدِقِينَ وَالْمُتَصَدِقَاتِ وَالْمُتَصَدِقِينَ وَالْمُتَصَدِقَاتِ وَالصَّادِمَاتِ...

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women...

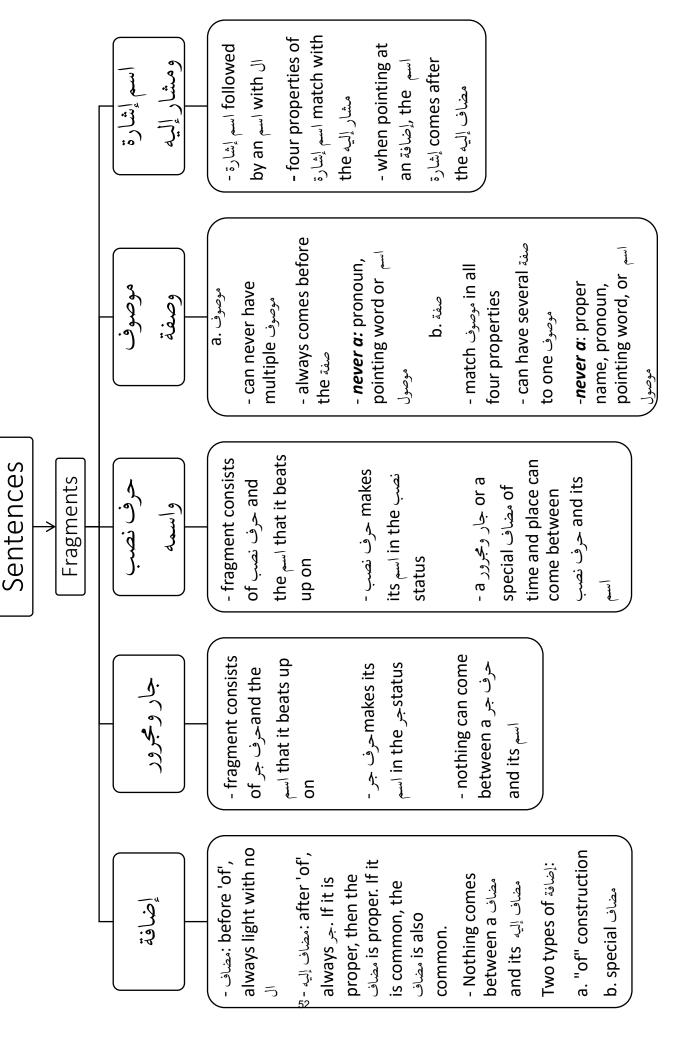
Notice how the effect of "إِنَّ" is carried on to so many words by using a حرف عطف. The "و" is connecting a series of أسماء and they all carry the same status.

Father of Muhammad and Mahmood and Ahmad and Fatima and Musa and Zakariya

Notice how a series of مضاف اليه are connected as multiple مضاف اليه to a single مضاف by use of connector letter "و". All the connected words share جر status because they are connected to a مضاف اليه . Keep in mind different about show جر status in different ways.

▶ DRILL 3 Determine the status of the highlighted words.

R/N/J	الحُسْنَى وَزِيادَةً	R/N/J	رَحْمَةً وَبُشْرَى	R/N/J	مُوْسَى وَأَخاهُ
R/N/J	السَّماواتِ وَالأَرْضَ	R/N/J	هُوَ وَالَّذِيْنَ	R/N/J	هُوْدًا وِالَّذِيْنَ
R/N/J	السَّماواتِ وَالأَرْضِ	R/N/J	هُدًى وَنُوْرُ	R/N/J	خَيْرٌ وَأَبْقَى



Language

CHAPTER 5 VOCABULARY

شَجَرَةٌ - شَجَرٌ / أَشْجارٌ	جَبَلُّ – جِبَالُ	بَحْرٌ - بِحَارٌ/أَبْحُرٌ	حَقُّ
tree	mountain	ocean	truth, purpose/right
دابَّةً - دَوابُّ	قَمَرُ	نَهَارُ	لَيْلٌ - لَيَالٍ
creatures	moon	day	night
نَهْرٌ – أَنْهَارٌ	ثُمَرُّ – ثَمَرَاتُ	جَنَّةً – جَنَّاتُ	رَبُّ – أُرْبابُ
river	yield of plant/trees	garden	master
شَرُّ (مِنْ)	خَيْرٌ (مِنْ)	عَدُوُّ – أَعْدَاءُ	وَلِيُّ – أَوْلِيَاءُ
evil/worse	good/better	enemy	protective friend
عَمَلُ - أَعْمَالُ	نِعمَةً – أَنْعُمُ /نِعَمُ	څمد څ	عِلْمٌ – عُلُوْمٌ
deeds	blessing	praise and thanks	knowledge
حَسَنَةً – حَسَنَاتُ	سَيِّئَةٌ – سَيِّئَاتُ	فَضْلُ	عَبْدُ – عِبَادُ
good deed/thing	bad deed/thing	favor/grace	slave/worshipper
ظالِمٌ	خَائِفٌ	فَرِحٌ	مَدِيْنَةٌ
oppressive/wrongdoing	scared	overjoyed	city

THAT ARE LIKE ACTIONS

قادِمٌ	ذاهِبُ	خارِجٌ
coming	going	leaving/exiting
دارِسٌ	ٹائِمٌ	راجعً
studying	sleeping	returning
آ کِلُ	عابِدٌ	ناظِرُ(إلى)
eating	worshipping	looking (at)

الجُمْلَةُ الاسْمِيَّةُ - CHAPTER 5

5.1 INTRODUCTION

There are two types of sentences in the Arabic language. They are الجملة الفعلية and الجملة الفعلية. If a sentence begins with an جملة السمية, it is a جملة السمية. There are few exceptions to this rule. If a sentence begins with a راسم, it is a جملة فعلية, it is a جملة فعلية. There are no exceptions to this rule.

We will begin our study of sentences with الجملة الاسمية.

5.2 FINDING THE INVISIBLE "IS"

Every جملة اسمية contains an "is" or one of its variants (am, are). In Arabic, however, there is no word for "is" or its variants. In a جملة اسمية, the "is" is invisible. There is one golden rule that you can use when searching for the invisible "is" in a جملة اسمية. It is called "the break in the chain" rule.

A BREAK IN THE CHAIN

We were introduced to the concept of words having a relationship with the words around them when we studied the five fragments in the previous chapter. As long as a word is a part of one of these five fragments, it is in a relationship and is a part of what we call "the chain," a chain of words that are all connected in some way.

As soon as we find two words that are not a part of one of the following relationships, we have a break in the chain:

- الجارُ والمَجْرُوْرُ (1
- حَرْفُ نَّصْبٍ واسْمُها (2
- الإضافَةُ (3
- المَوْصُوْفُ والصِّفَةُ (4
- اسْمُ الإِشارَةِ والمُشارُ إِلَيْهَ (5
- حَرْفُ عَطْفٍ (6

If you find multiple breaks, the "is" goes after the first break.

Take a look at the following examples.

Wealth and children are an adornment of the lowest life.

حرف عطف through a البنون is connected to المال

There is no connection between البنون and رينة, so there is a break in the chain. منه as its الحياة is connected to الدينا إضافة through an الحياة

الأَنْفَالُ | يِللهِ وَالرَّسُوْلِ

The spoils of war are for Allah and the messenger.

There is no connection between الأنفال and ش, so there is a break in the chain. حرف عطف through a الرسول

Some of you are from some (others).

. إضافة through an كم is connected to

There is no connection between جار ومجرور and the جار ومجرور so there is a break in the chain.

COMMON BREAKS IN THE CHAIN

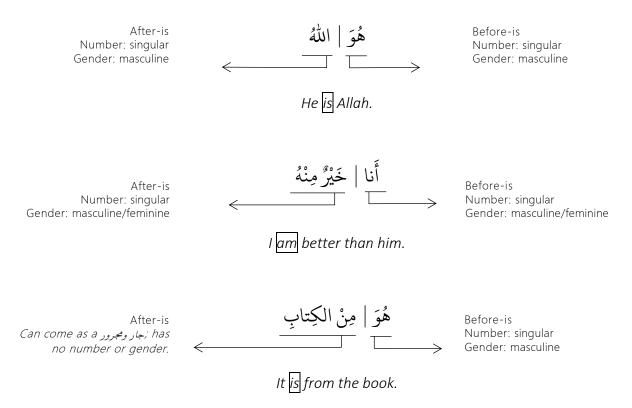
There are some breaks in the chain that occur frequently. Take a look at the list below.

#1: AFTER INDEPENDENT PRONOUNS

Independent pronouns are followed by an invisible "is". They usually appear at the very beginning of the sentence. If the independent pronoun is followed by an اسم , the pronoun and the اسم match in number and gender.

Take a look at the following examples.

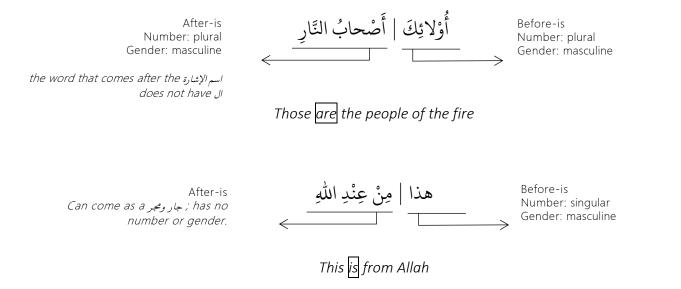
You all are an extravagant nation.

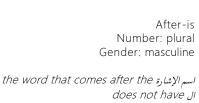


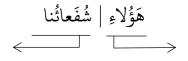
أسماء الإشارة – 2: AFTER POINTERS#

There is an invisible "is" after an اسم الإشارة if the word after it does not have an ال . It usually appears at the very beginning of the sentence. If the اسم is followed by an اسم, it matches with the اسم in number and gender.

Take a look at the following examples.







Before-is Number: plural Gender: masculine

These are our intercessors

After-is Number: singular Gender: feminine هذه | ناقَةُ اللهِ

Before-is Number: singular Gender: feminine

the word that comes after the اسم الإشارة does not have ال

This is Allah's she-camel

SENTENCE VS. FRAGMENT

Let us revisit the second rule of مشار إليه. The مشار إليه must have an الله must have an it because if it does هذه الآية translates as "this ayah". Remove the الله must have an it because if it does هذه الآية and it becomes هذه آية which translates as "This is an ayah".

***<u>REMEMBER</u>, if there is an IJ, it is a fragment. If there is no IJ, it is a sentence.

Also know that اسم الإشارة is not the only relationship that an اسم إشارة can be in. An اسم إشارة can be in. An اسم إشارة or as a مضاف إليه or as a مضاف إليه عبرور to name a few.

▶ DRILL 1 Sentence or Fragment?

S / F	أُوْلائِكَ وَقُوْدُ النَّارِ	S / F	تِلكَ القُرَى	S / F	هذِهِ الأَنْهارُ
S / F	هَؤلاءِ قَوْمٌ	S / F	ذلكَ مِنْ أَنْباءِ الغَيْبِ	S / F	هذا حَرامٌ

حرف النصب واسمها - 3: AFTER HON:

A حرف النصب along with its اسم is followed by an "is". It generally appears at the beginning of a sentence. The ما of [i] matches in number and gender with the word after "is".

Take a look at the following examples.

Certainly it is a yellow cow.

Certainly Allah is with those who are patient.

حرف النصب It does not come between the حرف نصب of the حرف نصب. It does not come between the and its ${\scriptstyle \mbox{lum}}$.

#4: BETWEEN A PROPER AND A COMMON WORD

When a proper word is followed directly by a common word, an "is" goes between them. The two words usually match in number and gender.

Take a look at the following examples.

After-is Number: pair Gender: feminine

Type: common the "before-is" and "after-is" match in number and gender

يداهٔ مُبْسُوْطَتَانِ

Before-is

Number: pair

Gender: feminine

His (2) hands are extended.

واللهُ | واسِعٌ عَلِيْمٌ

And Allah is all-encompassing and all-knowing

Note that this is a list of common breaks in the chain for your reference. Not all breaks fit into one of these four categories.

> DRILL 2 Draw a line at the break in the chain. Translate the ayaat using the word bank.

announcement - بَلاغُ	folded – مَطْوِيُّ	one who looks – ناظِرُ	dead – مَيِّتُ	cave – غَار
ةُ لِلّناسِ	1. هذا بَلاغُ	أَنَا يُوْسُفُ	.2	 وَالسَّماواتُ مَطْوِيَّاتُ
<u> </u>	. هِيَ بَيْضَا	إِنَّكَ مَيِّتُ وَإِنَّهُمْ مَيِّتُوْنَ	.5	6. هُمَا فِيْ الغَارِ

GRAMMATICAL LABELING - إعراب الجملة الاسمية 5.3

When it comes to grammatical labeling or إعراب, we use a two-level labeling system. The two levels are:

- 1) Sentence-level labels also known as macro-إعراب
- 2) Fragment-level labels also known as micro-إعراب

Think of sentence-level labels as buckets that contain words or fragments inside of them. Sentence-level labels are the higher-level labels that deal with the parts of a sentence on a larger scale. Fragment-level labels are used to further dissect the sentence-level material.

Rather than thinking of these two types of labels as separate systems, think of them as two levels of the same system. The inner-workings of this system will become clearer as we move through the chapter.

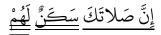
SENTENCE-LEVEL LABELS

A جملة اسمية is made up of three parts. They are:

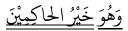
- 1) The اسم+اسم is the part *BEFORE* "is". It is made up of a single اسم+اسم or an مبتداً or an مبتدأ fragment or a HoN and its مرفوع by default. The four common breaks in the chain that we learned are considered common types of مبتدأ.
- 2) خبر is the part *AFTER* "is". It is made up of a single اسم+اسم or an اسم fragment. It is مرفوع by default.
- 3) مضاف or a special جار ومجرور or a special جار ومجرور or a special متعلق بالخبر or a special مضاف

Every جملة اسمية must have a part *BEFORE* "is" and a part *AFTER* "is". This means that it must have a مبتدأ and *either* a متعلق بالخبر or a خبر or a خبر . It may have both a خبر and a متعلق بالخبر. In this case, the "is" goes at the first break in the chain. Again, you **CANNOT** have a مبتدأ without a مبتدأ.

Take a look at the following examples. The مبتدأ is underlined once, the خبر twice, and the متعلق بالخبر three times.

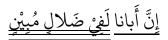


<u>Certainly your prayer</u> is <u>relief for them.</u>



And He is the best of judges.

.خبر only a متعلق بالخبر, only a



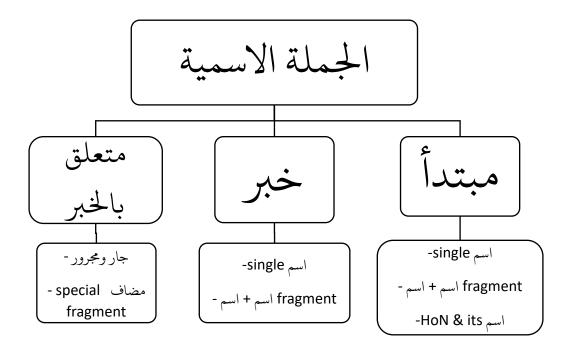
Certainly our father is in clear error

.متعلق بالخبر only a خبر onsy a متعلق بالخبر

The لام on the التوكيد

FRAGMENT-LEVEL LABELS

Recall that on a sentence-level, we have the مبتدأ, the خبر, and the متعلق بالخبر. Each of these is like a bucket that holds either an اسم or a fragment inside of it. When doing fragment-level labeling, we are pulling the contents out of the sentence-level buckets and analyzing them.

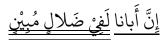


Let us take a look at a few examples.

<u>Certainly your prayer</u> is <u>relief for them.</u>

In the ayah above, on a sentence-level, we have a مبتدأ bucket, a خبر bucket, and a متعلق بالخبر bucket. Let us look at what we have contained within each.

- 1) Within the مبتدأ, we have two fragments:
 - مرف النصب واسمها is a إنَّ صَلاةً
 - إضافة is an صَلاتَكَ اللهِ
- 2) There are no fragments within the خبر
- 3) Within the متعلق بالخبر, there is one fragment:
 - جار ومجرور is a لَهُمْ . .



<u>Certainly our father</u> is <u>in clear error</u>

In the ayah above, on a sentence-level, we have a مبتداً bucket and a متعلق بالخبر bucket and a متعلق بالخبر bucket. Let us look at what we have contained within each.

- 1) Within the مبتدأ we have two fragments:
 - a. إنَّ أبا
 ابنصب واسمه is a إنَّ أبا
 - إضافة is an أَيانا

- 2) Within the متعلق بالخبر we have two fragments:
 - a. لَفِي ضَلالِ is a جَارِ ومجرور
 - موصوف وصفة is a ضَلال مُبين

> DRILL 3 Underline the متعلق بالخبر once, the خبر twice, and the متعلق بالخبر three times.

5.4 ABNORMAL SENTENCE STRUCTURE

.متعلق بالخبر followed by the خبر followed by the مبتدأ is the مبتدأ followed by the خبر

It is possible for this order to be shifted for rhetorical purposes. Shifting the order can produce several different meanings. The meaning produced by the shift in order is determined by the type of shift and the context.

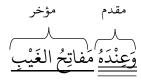
In terms of labeling, when something appears before it is expected to, it is labeled as مُقَدَّم, which means "brought forward". When something appears after it is expected to, it is labeled as مُؤخر which means "delayed". If there is something that is مؤخر in a sentence, there will necessarily be something.

There are two common abnormal patterns. They are:

The first pattern (in which the متعلق بالخبر comes before the (مبتدأ generally produces a meaning of exclusivity or الخِتِصاص. Take a look at the following examples.



And to Allah <u>alone</u> is the final place of return



And with Him exclusively are the keys to the unseen



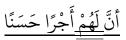
For Him alone is the ownership of the skies and the earth

Know that if the مبتدأ is common, it **must** be made مؤخر. When the مبتدأ is common, there is no appear i



There is a sickness in their hearts

(lit. In their hearts is a sickness)

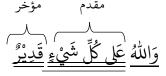


That they have a beautiful compensation

In the example shown above, the حرف نصب واسمها (the مبتدأ) is considered مؤخر. Since this fragment can be in a long-distance relationship, if one portion is مؤخر.

The second pattern (in which the مبتدأ remains in its place and the مبتد and مبتدأ switch places) can produce a variety of meanings. The intended meaning is determined by context. Emphasis (التَّوْكِيْد) and giving importance or showing interest (الاهْتِمَام) are two of the many possibilities.

Take a look at the following examples.



And Allah is completely capable over every single thing.

Note that there is a difference between "abnormal" and "unusual" or "rare". The structures introduced in this section defy the standard, but are commonly used and commonly found in the Quran and other literature.

➤ DRILL 4 Underline the متعلق بالخبر once, the خبر twice, and the متعلق بالخبر three times. If a component is مقدم, mention that it is.

5.5 "HE HAS" AND "THERE IS" SENTENCES

There are two structures in Arabic where abnormal sentence structure is used. These structures are used in ordinary speech and not for rhetorical purposes. They are:

- 1) "he has" sentences, which express possession
- 2) "there is" sentences, which express the existence of something or someone

The متعلق بالخبر مقدم followed by a مبتدأ مؤخر structure is used. **MEMORIZE** the templates for each type of sentence.

Possessive Sentences

There are two templates that are commonly used to express possession. As stated previously, both of these templates are made up of a مبتدأ مؤخر followed by a مبتدأ مؤخر.

In the first template, the متعلق بالخبر مقدم is made up of a حرف الجر) followed by THE OWNER OF THE ITEM.

The مؤخر is **THE ITEM THAT IS OWNED**.

She has a right to drink.

(lit. <u>For her</u> is <u>a right to drink</u>.)

The male has the equivalent of the share of two females.

(lit. For the male is the equivalent of the share of two females.)

This template is the default for expressing possession.

▶ DRILL 5 Translate the following ayaat. Use the word bank provided below.

In the second template, the متعلق بالخبر مقدم is made up of a عند (special مضاف) followed by *THE OWNER OF THE ITEM*.

The مبتدأ مؤخر is THE ITEM THAT IS OWNED.

<u>And with only Him</u> is the essence of the book.

وَعِنْدَهُ مَفاتِحُ الغَيْبِ

<u>And with him exclusively</u> are the keys to the unseen.

This template is used to express closeness but does not imply permanent possession.

"THERE IS" SENTENCES

There are two templates that are commonly used to express the existence of something at a certain location.

. مبتدأ مؤخر followed by a متعلق بالخبر مقدم followed by a

There is a disease in their hearts.

(lit. <u>In their hearts</u> is <u>a disease</u>.)

وَبَيْنَهُما حِجابٌ

And there is a barrier between the two of them.

(lit. <u>And between the two of them</u> is <u>a barrier</u>.)

*See APPENDIX II for "There Is" sentence structure in Modern Standard Arabic.

> DRILL 6 Translate the following ayaat. Use the word bank provided below.

provisions – رِزْق clear – بَيِّن – strespasser – أَكْثَر – provisions

3. مِنْهُمْ المُؤْمِنُوْنَ وَأَكْثَرُهُمْ الفاسِقُوْنَ

2. فِيْهِ آياتُ بَيِّنَاتُ

1. وَفِيْ السَّماءِ رِزْقُكُمْ

5.6 COMPLEX SENTENCES

خبر Having a Sentence as a

Recall our discussion about sentence-level and fragment-level labels or macro and micro إعراب. Recall that on a sentence level, the possibilities are limited. In a جملة اسمية on a sentence level, there are only three labels or "buckets": المبتدأ، الخبر، المتعلق بالخبر. The contents of those buckets, however, can vary. The topic of complex sentence is concerned with the خبر bucket in particular, and what it can hold within it.

For now, take a look at the following examples of a جملة اسمية as a جملة.

This, it is the truth.

Certainly you, you are the knower of the unseen.

In the examples above, there are two tiers of sentence-level labeling. This is because the خبر, which is a sentence-level label, has a sentence inside of it. After completing the first tier of sentence-level labeling, the sentence inside the خبر is pulled out and labeled like any other sentence.



You are the knower of the unseen.

DRILL 7 Underline the متعلق بالخبر once, the خبر twice, and the متعلق بالخبر three times. Rewrite the contents of the خبر in the box provided and repeat the underlining process.

 وَأُلائِكَ هُمْ وَقُوْدُ النَّارِ 	2. إِنَّ هَذا لَهُوَ القَصَصُ الحَقُّ	1. إِنَّهُمْ هُمْ السُفَهَاءُ

خبر Having Multiple

Between them. This حرف العطف between them. This خبر back-to-back with no حرف العطف between them. This occurs most commonly with the names of Allah, but also elsewhere in the Quran and other literature.

واللهُ | واسِعٌ عَلِيْمٌ

And Allah is all-encompassing and all-knowing.

وَرَبُّنا | الرَّحْمنُ المُسْتَعانُ

And our master is the merciful and the one who is relied upon.

APPENDIX I

THE REFEREE PRONOUN

The Referee Pronoun

Number: singular

Gender: masculine

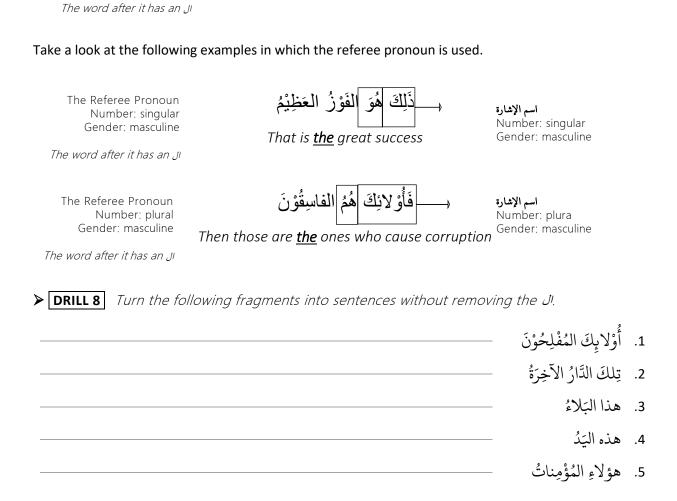
We learned that when there is no الم الله on the word following a السم إنسارة, a sentence is formed. For example, اسم إنسارة, a sentence is formed. For example, هذا بَيْتُ translates as "This is a house". However, if you wanted to say "This is <u>the</u> house," the word "house" would require an الله. Adding an الله would turn the sentence into a fragment. What is the solution?

The solution is to add the الله and then to add what is called a referee pronoun between the السم الإشارة and the word following. This pronoun should match with the اسم الإشارة in number and gender. The correct way to say "This is the house" is:

اسم الإشارة

Number: singular

Gender: masculine



APPENDIX II

In Modern Standard Arabic, there is another template to create the "There Is" sentence structure. It is made up of the word "هُناك" followed by a مبتداً مؤخر followed by a متعلق بالخبر. This template is unique to modern Arabic and does not occur in the Quran. Below shows how the previous "there is" sentences would be expressed in modern Arabic:

There is a disease in their hearts.

And there is a barrier between the two of them.

In this template, the مبتدأ must be common.

CHAPTER 6 VOCABULARY

مفعول فیه COMMONLY USED						
yesterday	أَمْسِ/ بِالأَمْسِ	where/wherever	حَيْثُ/حَيْثُما	year	سَنَةٌ – سِنِيْنَ	
tomorrow	غَدًا/الغَد	on that day	يَوْمَئِذٍ	month	شَهْرٌ – أَشْهُرٌ /شُهُوْرٌ	
hour	شاغَةً	now	الآنَ	day	يَوْمٌ – أَيَّامٌ	
when	حِيْنَ/حِيْنَما	whenever	كُلَّمَا	today	الَيَوْمَ	
				forever/never	أَبَدًا	

شَيءٌ – أَشْياءُ	مالً - أَمْوالً	نَبِيُّ – أُنْبِيَاءُ/نَبِيُّوْنَ	رَسُوْلٌ – رُسُلٌ
thing	wealth	prophet	messenger
سِرُّ – أَسْرَارُ	صَاحِبُ – أَصْحَابُ	حَدِيْثُ – أَحَادِيْثُ	حِكْمَةُ
secrets	companion/dweller	discourse/speech	wisdom

3-Letter			
to enter	دَخَلَ يَدْخُلُ دُخُوْلًا	to ask	سَأَلَ يَسْأَلُ سُؤالًا
to write	كَتَبَ يَكْتُبُ كِتابَةً	to read	قَرَأً يَقْرَأُ قِراءَةً
to eat	أَكَلَ يَأْكُلُ أَكْلًا	to hear	سَمِعَ يَسْمَعُ سَمْعًا
to leave/emerge	خَرَجَ يَخْرُجُ خُرُوْجًا	to look	نَظَرَ يَنْظُرُ نَظَرًا (إلى)
to study	دَرَسَ يَدْرُسُ دِراسَةً	to go	ذَهَبَ يَذْهَبُ ذَهابًا
to say	قالَ يَقُوْلُ قَوْلًا	to memorize/protect	حَفِظَ يَحْفَظُ حِفْظًا
to mention/remember	ذَكَرَ يَذْكُرُ ذِكْرًا	to know	عَلِمَ يَعْلَمُ عِلْمًا
to return	رَجَعَ يَرْجِعُ رُجُوْعًا	to create	خَلَقَ يَخْلُقُ خَلْقًا
Family II			
to remind (s.o of s.t)	ذَكَّرَ يُذَكِّرُ تَذْكِيْرًا (ـه، بـ)	to teach	عَلَّمَ يُعَلِّمُ تَعْلِيْمًا
Family IV			
to send (s.o w/ s.t)	أَرْسَلَ يُرْسِلُ إِرْسَالاً (ـه، بـ)	to warn (s.o of s.t)	أَنْذَرَ يُنْذِرُ إِنْذَارًا (ـه، بـ)
Family V			
to remember/ponder	تَذَكَّرَ يَتَذَكَّرُ تَذَكُّرُا	to learn	تَعَلَّمَ يَتَعَلَّمُ تَعَلُّمًا
Family VIII			
to listen carefully	اِسْتَمَعَ يَسْتَمِعُ اِسْتِمَاعًا (لـ/إلى)	to meet/gather	اِجْتَمَعَ يَجْتَمِعُ اِجْتِمَاعًا

الفِعْلُ المَاضِيْ - CHAPTER 6

6.1 INTRODUCTION

A فعل in Arabic differs from an English verb in that every فعل contains a pronoun inside of it. This pronoun serves as a doer. Together, an action and a doer make a full sentence. Because a فعل contains both, it is considered a full sentence, a جملة فعلية.

In Arabic. They are: فعل There are three types of

- فعل the past-tense الفعل الماضي (1
- 2) الفعل المضارع the present/future-tense
- فعل the imperative فعل الأمر/النهبي (3

There are other فعل forms that can be derived from these three types, but they are not considered separate types or categories of فعل. They are considered variations of these three basic types.

IN A SENTENCE فعل USING A

Recall that if a sentence begins with a فعلية, it is a جملة فعلية. Recall that a فعل is an action that has a tense, so a جملة فعلية is a sentence that contains some sort of *action*.

Just as a جملة فعلية has three parts, there are also three parts to a جملة اسمية. They are:

- the action الفعل (1
- 2) الفاعل the doer; the one who carries out the action
- the detail المفعول

Let us explore each of these three components in detail, one at a time.

* * *

الفعل الماضي 6.2

Because every فعل has a pronoun inside of it, the فعل takes on a different form depending on what pronoun it contains. Observe how the ending of each فعل changes depending on the pronoun. **Memorize** all of the أفعال in the chart below along with their corresponding pronouns.

		Plural	Pa	air	Sir	ngular	
		هُمْ نَصَرُوا	نَصَرا	هُما هُما		هُوَ نَصَ	masculine
erson		They helped.	Both of the	em helped.	Не	helped.	uline
third person		هُنَّ نَصَـــرُنَ	صَرَاتا	هُما نَ	رَاتًا	هِيَ نَصَ	feminine
		They helped.	Both of the	em helped.	She	helped.	ne
	` _ Г		T		T		
son		أُنْتُمْ نَصَرِتُمْ	صرتما	أُنْتُما ذَ	برت	أَنْتَ نَصَ	masculine
d per	<i>/</i>	All of you helped.	You two	helped.	You	helped.	lline
second person		أَنْتُنَّ نَصَرْتُنَّ	صَرْتُما	أُنْتُما نَ	رْتِ	أُنْتِ نَصَ	feminine
		All of you helped.	You two	helped.	You	helped.	ine
	<u> </u>						
first person	$\left\{ \ \ \right $	نَحْنُ نَصَرُنا			أَنا نَصَرْتُ		both
first		We helped.			I helped.		
		Chi نصر Do the نصر chi	art of the follow	ing أفعال orally.			
	ُ وَمَ	تَكَبَّرَ اِسْتَمْسَكَ تَلا	جَاهَدَ	أُسْلَمَ	عَلَّمَ	سَمِعَ	كَتَبَ
		➤ DRILL 2 What is the ins	side pronoun? P	ay attention to	the endings oi	f each فعل.	
			6. فَرَّ قْتَ				1. أُخَذَتْ
			7. أُكَلا				2. اِتَّبَعْنا
			8. مَنَنْتُ				3. تَفَرَّقُوْا
و. اِسْتَكُبْرَ				_	4. اِتَّخَذْتُمْ		
			10. اِتَّقَيْتُنَّ			_	5. خانَتَا

الفاعل 6.3

The فاعل is the doer of the action. There are two types of فاعل:

- 1) INSIDE فعل contains. (الضَّمِيرُ المُسْتَرِرُ) فاعل this is the built-in pronoun that every
- 2) **OUTSIDE ناعل** this type of فاعل is used when the doer is someone or something other than a pronoun (e.g "Muhammad" rather than "he").

The rules for an outside فاعل are as follows:

- 1) it must come AFTER the فعل
- مرفوع it must be (2
- form or the هي form or the هو must be in either the فعل 3)
- 4) the فعل will MATCH the فعل in GENDER

Take a look at the following examples.

The Muslimah helped.	5) نَصَرَتْ المُسْلِمَةُ	The Muslim helped.	1) نَصَرَ المُسْلِمُ
The two Muslimahs helped.	6) نَصَرَتْ المُسْلِمَتانِ	The two Muslims helped.	2) نَصَرَ المُسْلِمانِ
The Muslimahs helped.	7) نَصَرَتْ المُسْلِماتُ	The Muslims helped.	3) نَصَرَ المُسْلِمُوْنَ

Notice that only the هو form and the هي form are used despite the variety in the number of the outside هو Notice that only the هو form and the فاعل and outside فاعل Also notice that the فاعل

Know that every جلمة فعلية must have a فاعل, whether it be inside or outside. But you cannot have both.

▶ DRILL 3 Inside or outside doer? If you find an outside doer, circle it. If you find an inside doer, write out the pronoun.

1/0	قَالَ لَهُ مُوْسَى	1/0	وَدَخَلَ جَنَّتَهُ	1/0	فَما رَجِحَتْ تِجارَتُهُمْ
1/0	وَاتَّبَعْنا الرَّسُوْلَ	1/0	أَخَذَتْهُمْ الرَّجْفَةُ	1/0	فَاسْتَطْعَما أَهْلَهَا
1/0	خَلَقَكُمْ مِنْ تُرابٍ	1/0	قَالُوْا رَبُّكُمْ أَعْلَمُ	1/0	عَلَّمَنِي رَبِّيْ

المفعول 6.4

The مفعول is defined as a detail that pertains to the action. The detail refers to additional information about the action. Such information includes:

- WHO/WHAT the action was DONE TO
- WHERE the action took place
- WHEN the action took place
- How the action took place
- WHY the action took place

Take a look at the following example:



The sentence above contains five details:

- 1. Chocolate this tells us **WHAT** the action was done to
- 2. At home this tells us WHERE the action took place
- 3. Yesterday this tells us **WHEN** the action took place
- 4. Happily this tells us **HOW** the action took place
- 5. Because he was hungry this tells us **WHY** the action took place

When searching for a detail in a sentence, follow a two-step process:

- 1. Identify the action
- 2. Look at each bit of information in the sentence related to the action and ask yourself:
 - Who/what did (doer) (verb)? (e.g. What did Ahmed eat? → chocolate)
 - Where did (doer) (verb)? (e.g. Where did Ahmed eat? → at home)
 - When did (doer) (verb)? (e.g. When did Ahmed eat? \rightarrow yesterday)
 - How did (doer) (verb)? (e.g. How did Ahmed eat? → happily)
 - Why did (doer) (verb)? (e.g. Why did Ahmed eat? → because he was hungry)

The answer to these questions is the مفعول. Remember that details are منصوب. There are six types of details (مَفَاعِيْلُ), each answering a different question.

المفعول به- 1#

The مفعول به tells you **WHO** or **WHAT** was the action done to. This is the most common of the six مفعول به the acan take two forms. It can either appear as a regular اسم in the sentence or as a pronoun attached to the فعل.

خَلَقَ السَّماواتِ وَالأَرْضَ

He created the <u>skies</u> and the earth.

What did He create? The skies and the earth.

فَأَخَذَهُمْ العَذابُ

Then the punishment took them.

Who did the punishment take? It took them.

. في محل نصب and is always مفعول به is ALWAYS a فعل is always مفعول به

*****Note:** when attaching a pronoun to the فعل form of a فعل, a helper و goes between the فعل and the pronoun to make the pronunciation of the word smoother.

DRILL 4 Write the inside pronoun on the first line. Write the attached pronoun on the second line. Then translate.

it: The inside pronoun translates as the doer and the	e attached pronoun translates as the detail.
	1. نَصَرَكُمْ
	2. عَلَّمْناهُ
	3. سَأَلْتَهُمْ
	4. سَأَلْتُمُوْهُنَّ
	5. كَتَبْناها
	6. دَخَلُوهُ
	7. خاطَبَهُمْ
	8. قَرَأْناهُ
	و. أَرادَنيْ

10. أُكَلَهُ

المفعول فيه - 2#

The مفعول فيه tells you **WHEN** or **WHERE** the action took place. It often appears as a special مفعول فيه of time or place. It can also appear as an اسم that denotes time but is not a مضاف. When في appears in a جملة فعلية ول نيه is a جار مجرور that عمول فيه is a

And We raised the mount over you.

مضاف is a special فَوْقَ is a special فَوْقَ.

Certainly, I called my people night and day.

When did I call? During the night and the day. نهارا and نهارا are words that denote time.

All of you plotted it in the city.

Where did you all plot? In the city. في oftentimes denotes time or place.

المفعول له - 3#

The مفعول له tells you **WHY** the action took place. It is often translated as "because of" or "out of" but is not limited to these translations. Most often, the مصدر is a مصدر . We will learn to recognize a مصدر when we study مصدر.

They persevered for the pleasure of their Master.

Why did they persevere? For the pleasure of their Master.

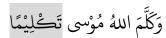
المفعول المطلق - 4#

has three main functions.

is a single word) مفعول مطلق a single word)

- 2. to describe the action (when the مفعول مطلق has a صفة)
- has a number) مفعول مطلق has a number) an action happened (when the

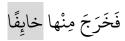
It appears as a مصدر that shares the same root letters as the فعل. Again, we will learn more about this when we study صرف.



And Allah spoke to Musa directly.

الحال - 5#

The \cup tells you **HOW** the action took place. It describes the state of the doer or the action. It often translates as an adverb (e.g angrily) or as "while" or "as," but is not limited to these translations.



Then he left it fearfully.

In what state did he leave? He left fearfully.



And they returned belittled.

In what state did they return? They returned in the state of being belittled.

***Note that a جملة فعلية does not require a مفعول to be considered complete. There is no limit to how many مفاعيل there can be in one sentence.

Recall that a جار ومجرور within a جاد ومجرور is labelled as a متعلق بالخبر. Within a جاد ومجرور a جملة فعلية is labelled as a جاد ومجرور . Literally, متعلق بالفعل means "related to" or "associated with". There are many أفعال that are associated with a حرف.

For example, بَظَرَ , which means to look, comes with إلى. So if we wanted to say "He looked at him," we would say غَظَرَ إِلْيُهِ rather than غَظَرَهُ . There are many such examples. A فعل coming with an accompanying عرف is very common.

*****Note** that حروف that are associated with أفعال do not always have to be translated.

نَظَرَ بَعْضُهُمْ إلى بَعْضِ

They looked at each other. (lit. Some of them look at some others.)

And then He averted all of you away from them.

three times. If the مفعول/متعلق بالفعل DRILL 5 Underline the فعل once, the فاعل once, the فعران المتعلق بالفعل فعل is an inside pronoun, write it out underneath the فاعل

6.6 ABNORMAL SENTENCE STRUCTURE

is the فعل followed by the فاعل followed by the جملة فعلية. Recall that one of is that it must come **AFTER** the فعل. This holds true even when it comes to abnormal can be shifted. They can either come متعلق بالفعل and the متعلق بالفعل can be shifted. فعل or before the فاعل before the

As for the مفعول فيه, it is flexible in its position and it is not considered abnormal if it is shifted.

In the example above, the shift in order creates the meaning of exclusivity.

ATTACHED PRONOUNS

to come before the فعول به to come before the فعول به to come before the is because it is attached to the فعل and cannot be separated. This is NOT considered an abnormal structure.

6.7 COMPLEX SENTENCES

خبر HAVING A SENTENCE AS A

Recall that a جملة اسمية can act as a جملة اسمية. Likewise, a جملة فعلية can also act as a جملة اسمية. When this occurs, the entire sentence is labeled as a خبر. This is the first tier of sentence-level labeling. As for the second tier, the sentence is pulled out of the خبر bucket and labeled like any other جملة فعلية. Take a look at the example below.

إِنَّا فَتَحْنَا لَكَ فَتُحًا مُبِيْنا

Certainly We, We have given you a clear victory.

We can now extract the contents of the خبر and label it.

فَتَحْنا لَكَ فَتْحًا مُبِينا

Inside this خبر, we have a complete جملة فعلية. On a sentence level, the word فعل serves as the فعل as well as the مطلق is a فتحا مبينا and فتحا مبينا is a فقح ل مطلق .

When the خبر is a جملة فعلية, the pronoun inside the فعل must match with the مبتدأ in number and gender. In the example above, the (إنَّ +نحن) matches in number and gender with the pronoun inside the القَّحْنا) خبر (لفَّحْنا)

."الْمُسْلِمُوْنَ نَصِرُوْا" Consider the sentence.

- → The word المسلمون (the مبتدأ) is masculine/plural.
- \rightarrow The masculine plural pronoun is "هم".
- . هم is خبر the) نصرُوا the) نصرُوا the) نصرُوا
- > The خبر and خبر match in number and gender.
- ▶ DRILL 6 Convert the following جمل اسمية into جمل اسمية. Remember to match the مبتدأ and the . خبر. The first one is done as an example.

المُسْلِمُوْنَ نَصَرُوْا	نَصَرَ المُسْلِمُوْنَ
	كَتَبَتْ النِّساءُ
	حَضَرَ الطَّالِبانِ
	اِسْتَمْتَعَتْ الْأُمَّانِ
	بَدَأَ الدَّرْسُ

QUOTES

Quotes in Arabic are considered to be a type of مفعول به, because they answer the question "What did x say?" The term for this in Arabic is مَقُولُ الْقَوْلِ.

. جملة فعلية or a جملة اسمية can contain either a مقول القول

And Allah said, "Certainly, I am with all of you".

.متعلق بالخبر and a مبتدأ that contains a مبتدأ as a simple جملة اسمية

In some cases, the مقول القول does not always have to be a sentence. Take a look at the example below.

They said, "yes".

6.8 QUESTION WORDS

In Arabic, most question words have no grammatical effect and can simply be added to the beginning of a sentence, both اسمية and فعلية and فعلية.

Below are some commonly used question words and their definitions.

مَنْ ماذا/ ما مَتَى أَيْنَ لِماذا كَيْفَ هَلْ/أَ أَيُّنَ which did how why where when what who

جملة فعلية Take a look at how these question words are used with a

Who studied?	مَنْ دَرَسَ؟
Did Zaynab study?	هَل/ أُدَرَسَتْ زَيْنَبُ؟
When did Zaynab study?	مَت ى دَرَسَتْ زَيْنَبُ؟
Where did Zaynab study?	أَيْنَ دَرَسَتْ زَيْنَبُ؟
Why did Zaynab study?	لِلذا دَرَسَتْ زَيْنَبُ؟
How did Zaynab study?	گَيْفَ دَرَسَتْ زَيْنَبُ؟
What did Zaynab study?	ماذا/ما دَرَسَتْ زَيْنَبُ؟
At which school did Zaynab study?	فِيْ أَيِّ مَدْرَسَةٍ دَرَسَتْ زَيْنَبُ

جملة اسمية Take a look at how these question words are used with a

Who is he?	مَنْ هُوَ؟
Is he present?	هَل هُوَ مَوْجُوْدٌ؟
When is it?	مَتى هُوَ؟
Where is it?	أَيْنَ هُوَ ؟
Why is he here?	لِاذا هُوَ مَوْجُوْدٌ؟
What is it?	ماذا/ما هُوَ؟

Note that when ما or ما are used with a sentence that has a جار ومجرور in it, the حرف جر comes before the question word.

In the case of ما, the حرف جر merges with the ما and the l is omitted and replaced with a منتحة.

Take a look at the examples below.

Where is he from?	مِنْ أَيْنَ هُوَ؟
The بِڻ) comes before the question	word (أين).
What are they asking each other about?	عَمَّ يَتَساءَلُوْنَ؟
The غن) حرف جر) comes before the question word (م). Th	e I is replaced with a =.
What were you all in?	فِيْمَ كُنْتُمْ؟
The في) comes before the question word (ف). The	e I is replaced with a =.
For what (reason) did you give them permission?	لِمَ أَذِنْتَ لَهُمْ؟
لِم translates literally as "for what" but can be translated n	nore naturally as "why".

CHAPTER 7 VOCABULARY

أُجْرُ – أُجُورُ	جَزَاءُ	عَذَابٌ	عِقَابٌ
reward	compensation	torment	punishment
ذَنْبُ – ذُنُوْبُ	ثَوَابٌ	إِثْمُ	حِسَابٌ
sin	reward	sin	accounting/reckoning
وَقْتُ	ضَعْفُ	فُوَة	تَقْوَى
time	weakness	strength	piety

3-Letter				
to attend	حَضَرَ يَحْضُرُ حُضُوْرًا	to open	فَتَحَ يَفْتَحُ فَتْحًا	
to request	طَلَبَ يَطْلُبُ طَلَبًا	to start	بَدَأُ يَبْدَأُ بِدايَةً	
to leave	تَرَكَ يَتْرُكُ تَرْكً	to advise	نَصَحَ يَنْصَحُ نَصِيْحَةً	
to get angry	غَضِبَ يَغْضَبُ غَضَبًا	to drink	شَرِبَ يَشْرَبُ شُرْبًا	
to judge	حَكَمَ يَحْكُمُ حُكْمًا (على/بين)	to wear	لَبِسَ يَلْبَسُ لِباسًا	
to reside/settle	سَكَنَ يَسْكُنُ سَكَنًا	to be patient	صَبَرَ يَصْبِرُ صَبْرًا (على)	
to work	عَمِلَ يَعْمَلُ عَمَلًا	to oppress	ظَلَمَ يَظْلِمُ ظُلْمًا	
to take	أَخَذَ يَأْخُذُ أَخْذًا	to command	أُمَرَ يَأْمُرُ أَمْرًا	
	FAN	MILY II		
to deny/belie	كَذَّبَ يُكَذِّبُ تَكْذِيْبًا	to affirm	صَدَّقَ يُصَدِّقُ تَصْدِيْقًا	
	Fam	IILY III		
	to argue	جَادَلَ يُجَادِلُ جِدَالاً وَمُجَادَلَةً (ـه، في)		
	Fam	ILY IV		
to corrupt (s/t)	أَفْسَدَ يُفْسِدُ إِفْسَادًا	to want/intend	أُرَادَ يُرِيْدُ إِرَادَةً	
to complete	أَكْمَلَ يُكْمِلُ إِكْمَالًا	to believe	ءامَنَ يُؤْمِنُ إِيْمَانًا (ب)	
FAMILY V				
to	speak/talk	تَكَلُّمًا (مع)	تَكَلَّمُ يَتَكَلَّمُ	
Family VIII				
	to wait	إِنْتِظَارًا (؎)	اِنْتَظَرَ يَنْتَظِرُ	

CHAPTER 7 VOCABULARY

الحروف الناصبة للمضارع		
То	أَنْ	
Will not	لَنْ	
So that, in order to	لِگيْ	
Until, to the point that, so that	حَقّ	

الحروف الجازمة للمضارع		
اِنْ If		
لَمْ Did not		
Not yet لَمَّا		
وَلْ And should		
فَـُـ Then should		
Should		

Qur'anic Arabic: certainly Modern Arabic: might	قد + مضارع	have/already	قد +	will	ســ/سَوْفَ + مضارع
Wodern Arabic. might	C		ماض		

المصطلحات

فِعْلُ مُضَارِعٌ	a present tense فعل
فِعْلُ أَمْرٍ	a commanding فعل
فِعْلُ نَهْيٍ	a forbidding فعل
فِعْلُ مُضَارِعٌ مَرْفُوْعٌ	a normal present tense فعل
فِعْلُ مُضَارِعٌ مَنْصُوْبٌ	a light present tense فعل
فِعْلُ مُضَارِعٌ مَجْزُوْمٌ	a lightest present tense فعل
الحُرُوْفُ النَّاصِبَةُ	of light حرف
الحُرُوْفُ الجَازِمَةُ	of lightest حرف

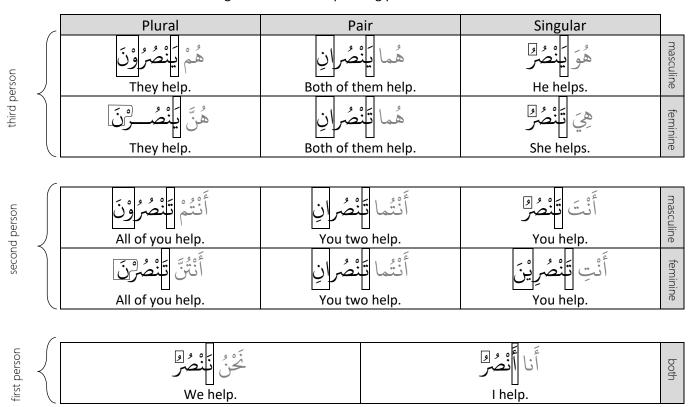
الفعل المضارع – CHAPTER 7

7.1 INTRODUCTION

Recall that الفعل المضارع is used to express actions occurring in the present tense or future tense. In terms of usage and sentence structure, all the rules of الفعل apply when it comes to الفعل المضارع as well. In this chapter, we will cover the فعل مضارع chart as well as a few concepts that are unique to الفعل المضارع.

الفعل المضارع 7.2

Recall that when it came to الفعل الماضي, only the endings changed. Observe how the *ENDING AND* **BEGINNING** of each فعل changes depending on the pronoun when it comes to المضارع. [MEMORIZE] all of the in the chart below along with their corresponding pronouns.



on these حركة The أي ت ن ALWAYS begins with one of four letters. They are حركة The حركة on these letters can be a فتحة or a فتحة or a فتحة. Whichever it is, that

Remember that you are looking at *the beginning* and *ending* of each is to determine the inside pronoun. Use the following code to help you.

ي + ونَ	ي + انِ	ي + ئ
ي + نَ	ت + انِ	ت + <u> ^</u>
ت + ونَ	ت + انِ	ت + <u>^</u>
ت + نَ	ت + انِ	ت + بِيْنَ
ن + ـُــ		<u>2</u> + 1

Po the نصر chart of the following المعال orally.

يَكْتُبُ يَسْمَعُ يُعَلِّمُ يُسْلِمُ يُجاهِدُ يَتَكَبَّرُ يَسْتَمْسِكُ يَتَلاوَمُ

DRILL 2 What is the inside pronoun? Pay attention to the beginning and ending of each فعل

6. يَسْتَبْشِرُوْنَ	 11. يَتَراجَعانِ
7. يَكْتُمُ	 12. تَعْلَمُ
8. نُنَزِّلُ	 13. أُنَبِّئُ
9. تُؤْمِنُوْنَ	 14. يَشْهَدُوْنَ
10. يَسْرِقْنَ	15. تُجادِلُ

الفعل المضارع ASSOCIATED WITH حروف 7.3

in that it can take on different "statuses" or forms. Recall that when like toomes to the الفعل الماضي, there are certain الفعل المضارع, like حروف النصب and حروف النصب, that can come before it and change its status. Similarly, there are certain حروف that can come before a فعل مضارع and affect its "status" or its form. This is not the case with الفعل الماضي, which never changes.

can take on three forms. They are: الفعل المضارع

- 1) NORMAL (مرفوع) This is the DEFAULT form of the فعل when there is no حرف affecting it.
- 2) LIGHT (منصوب) This is the form the فعل takes when affected by الحروف الناصبة للمضارع
- .الحروف الجازمة للمضارع takes when affected by فعل takes (مجزوم) This is the form that the معروم)

Then let us learn these two sets of حروف. Then let us learn how to construct the light and lightest forms.

LIGHT

MEMORIZE الحروف الناصبة للمضارع along with their meanings.

То	أَنْ
Will not	لَنْ
So that, in order to	لِكَيْ
Until, to the point that, so that	حَقّ

***Note

- → احرف is a compound كي can be used on its own and so can كي, or they can be used together. The meaning remains the same.
- → can come before a فعل ماض as well. In this case, it means "until" or "to the point that". Since متى حتى does not change, the حرف has no effect.

To make a فعل light (منصوب):

- 1) If it ends in a ضمة, change it to a
- 2) If it ends in a ن, get rid of the ن
- 3) The هن and أنتن forms **ALWAYS** remain the same

يَنْصُرُوْا	يَنْصُرا	يَنْصُرَ
يَنْصُرْنَ	تَنْصُرا	تَنْصُرَ
تَنْصُرُوْا	تَنْصُرا	تَنْصُرَ
تَنْصُرْنَ	تَنْصُرا	تَنْصُرِيْ
نَنْصُرَ		أَنْصُرَ

Take a look at the following examples. Notice how the حروف affect the أفعال after them.

He wants **to** expel you all from your land.

Say, "Fleeing will not benefit you all."

We sent down the reminder so that you can clarify for the people

So that we can glorify You a lot.

We definitely will not enter it until they exit from it.

False hopes deluded you until the command of Allah came.

. Notice that حتى is followed by a فعل ماض

LIGHTEST

along with their meanings. الحروف الجازمة للمضارع

If	ٳۣڹ۠
Did not	لَمْ
Not yet	لَمَّا
And should	وَلْ
Then should	فَلْ
Should	اِ

***Note

- 🛨 انْ can sometimes affect two فعل and gives an "if, then" meaning
- 🛨 gives a past-tense meaning (did not) despite the fact that it comes only before a فعل مضارع
- Also know that لما can come before a فعل ماض. In this case, it means "when" and has no effect on the فعل.

To make a فعل lightest (مجزوم):

- سكون change it to a, ضمة 1) If it ends in a
- 2) If it ends in a ن, get rid of the ن
- 3) The هن and أنتن forms **ALWAYS** remain the same

يَنْصُرُوْا	يُرا	يَنْط	يَنْصُرْ
يَنْصُرْنَ	يُرا	تُنْع	تَنْصُرْ
تَنْصُرُوْا	يُرا	تُنْد	تَنْصُرْ
تَنْصُرْنَ	يُرا	تند	تَنْصُرِيْ
نَنْصُرْ			أُنْصُرُ

after them حروف affect the أفعال after them

If you aid Allah, He will aid you.

Notice that that ان is affecting two words: (ینصرْکم) and (ینصرْکم).

He did not send down any authority for it.

They have **not yet** tasted My punishment.

And when the slave of Allah stood up.

Notice that لَمْ is followed by a فعل ماض. In this case, it translates as "when" and has no effect on the فعل

فَلْيَسْتَجِيْبُوا لِيْ وَلْيُؤْمِنُوا بِي

So then they should respond to me and they should believe in me

لِيَتَفَقَّهُوا فِي الدِّيْنِ وَلِيُنْذِرُوا قَوْمَهُمْ

<u>They should</u> obtain a deep understanding of the religion and <u>they should</u> warn their people.

▶ DRILL 3 Give the light and lightest form of each فعل.

LIGHTEST	LIGHT	
		1. تُؤْمِنُوْنَ
		2. تَعْلَمُ
		3. نُنَزِّلُ
		4. يَتَراجَعانِ
		5. يَسْرِقْنَ

فعل How to Recognize a Light/Lightest

ends in if a فعل	then it originally had a	so the possible pronouns are
- or -	<u>9</u>	هو هي أنتَ أنا نحن
		هما أنتما
و	ن	هم أنتم
ي		أنتِ
<u>ْن</u>	<u>ْنَ</u>	هن أنتن

7.4 COMMANDING AND FORBIDDING

Recall that there are three types of لفعل المضارع and الفعل الماضي. We have already learned about الفعل المضارع and الفعل المضارع. The forbidding لفعل الأمر is considered a type of

command, which is why it is grouped together with فعل الأمر. Both of these types are constructed using as a frame, which is why they are usually studied alongside الفعل المضارع.

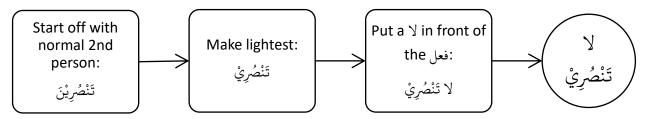
When it comes to commanding and forbidding, we are concerned only with the **SECOND PERSON PRONOUNS** (اَثَنَّتُ through اَثْتَ) because you cannot command or forbid yourself (first person) or someone who is not present (third person).

فعل النهى - FORBIDDING

We will begin by learning how to construct النهى, because it is simpler. Follow a three-step process:

- 1) Begin with your فعل in the **second-person** مضارع **FORM** and make sure that the pronoun matches with the one being forbidden
- in the LIGHTEST FORM فعل 2) Put the
- 3) Put a "ا" in front of the فعل

If you wanted to command Maryam not to help, for instance, you would follow this process:



Below is the forbidding chart. **MEMORIZE** it along with the pronouns and meanings.

أَنْتُمْ لا تَنْصُرُوا	أَنْتُما لا تَنْصُرا	أَنْتَ لا تَنْصُرْ	masculine
All of you don't help!	You two don't help!	You don't help!	ine
أَنْتُنَّ لا تَنْصُرْنَ	أَنْتُما لا تَنْصُرا	أَنْتِ لا تَنْصُرِيْ	feminine
All of you don't help!	You two don't help!	You don't help!	ine

فعل نهی How to Recognize A

In order for a فعل to be a فعل, look for two things:

- 1. a ⅓
- that is lightest فعل 2. a

as well as to forbid. If the فعل مضارع following the "''' is **NOT** in the lightest form, it is negation, **NOT** forbidding. Negation differs from forbidding in that it is a simple statement of fact or an observation, whereas فعل النهى demands action from the listener by forbidding.

". for example, is in the forbidding form because it is lightest. It translates as "Don't help!"

Compare this to لا تَتْصُرُينَ, which is not lightest. It is a negative statement that translates as "You do not help".

Both occur frequently in the Quran, so learning how to distinguish between them is important.

▶ DRILL 4 Is the following in the forbidding form (F) or is it a statement (S)?

 F/S
 لا تَقْعُدْ

 F/S
 لا تَقْعُدْ

 F/S
 لا يُؤْمِنُوْنَ بِهِ

 F/S
 لا يُؤْمِنُوْنَ بِهِ

 F/S
 لا تَقُوْلُوْا عَلَى اللهِ إِلَّا الحَقَّ

 F/S
 لا تَقُوْلُوْا عَلَى اللهِ إِلَّا الحَقَّ

X SHOULD NOT Y

Recall that it is not possible to directly forbid someone who is not present. It is, however, possible to say "someone should not do something." This is what is known as an indirect forbidding or a third person forbidding.

هُمْ لا يَنْصُرُوْا	هُما لا يَنْصُرا	هُوَ لا يَنْصُرْ	masculine
They should not help.	They (2) should not help.	He should not help.	line
هُنَّ لا يَنْصُرْنَ	هُما لا تَنْصُرا	هِيَ لا تَنْصُرْ	feminine
They should not help.	They (2) should not help.	She should not help.	ine

Remember to look for an outside فاعل if the one being forbidden is not a pronoun. Take a look at the following examples.

لا يَتَّخِذْ المُؤْمِنُوْنَ الكافِرِيْنَ أَوْلِياءَ

The believers should not take the disbelievers as friends.

فَلا يَحْزُنْكَ كُفْرُهُ

His disbelief should not sadden you.

فعل الأمر - COMMANDING

Use the following process to construct a command:

- 1) Begin with your فعل in the second-person مضارع form and make sure that the pronoun matches with the one being commanded
- 2) Put the فعل in the lightest form
- قعل Remove the ت, the first letter of the

IF the new first letter after removing the نا has something OTHER THAN a سكون on it, your job is done.

IF the new first letter after removing the نه has a سکون on it, then it is impossible to pronounce, so the following steps must be taken in order to make it pronounceable.

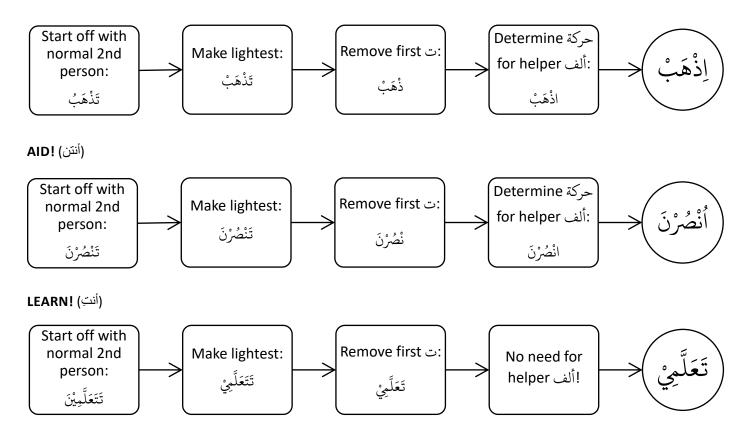
- 4) Add a helper 1 to the front of the word
- ألف on the helper حركة 5) Put a
 - a. If the second to last letter on the هو form is a ألف, the helper ضمة also gets a
 - كسرة gets a ألف the helper كسرة gets a متحة

MEMORIZE the chart below.

أَنْتُمْ أُنْصُرُوْا	أَنْتُما أُنْصُرا	أَنْتَ أُنْصُرْ	mascu
All of you don't help!	You two don't help!	You don't help!	uline
أَنْتُنَّ أَنْصُرْنَ	أَنْتُما أُنْصُرا	أَنْتِ أُنْصِرِيْ	feminine
All of you don't help!	You two don't help!	You don't help!	ne

Now take a look at the following examples.

(أنتَ) !GO

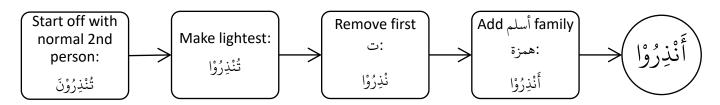


Note that the helper أَف is not pronounced when reading Quran if there is a word before it. The حركة not written on the ألف in the Uthmani script.

Also note that commands in the أَسْلُمَ family always begin with a أ. This is the only exception to the rules mentioned above. We will learn more about this family when we study صرف. For now, know that if a فعل rhymes with أَسْلُمَ in the past-tense and أَسْلُمَ in the present-tense, it is from the أَسْلُمَ family.

Note that in your vocabulary, the words from the أسلم family are under "FAMILY IV". It will always be written as أ.

WARN! (أنتم)



▶ DRILL 5 Give the commanding and forbidding form of each فعل

COMMANDING	FORBIDDING	
		1. يَسْتَبْشِرُوْنَ
		 2. تَعْلَمُ
		 3. تُنَرِّلِيْنَ
		4. تَتَراجَعانِ
		4. تَتَراجَعانِ 5. يَسْرِقْنَ

7.6 ABNORMAL SENTENCE STRUCTURE

and مضارع also apply to the ماض also apply to عملاع and مضارع and مضارع

There is, however, one structure in particular that occurs with الفعل المضارع and does not occur with الفعل الماضي.

When it comes to الفعل المضارع and فعل it is possible to move the مفعول به before the فعل before the أبيا, even if the مفعول به is a pronoun. This is done through the use of a place-holder,

We worship You alone and we rely on You alone.

This placeholder is also used when doing عطف or a pronoun onto another pronoun.

We will provide for them and for you all.

نون التوكيد 7.7

Another structure that is not relevant to ماض and occurs only with مضارع and مضارع is the نون of emphasis (نون التوكيد). This is a نعل مضارع to emphasize the action. It is often accompanied by .لام التوكيد

Note that a فعل that has a نون التوكيد will always *translate in the future tense*.

To add one level of emphasis to a فعل مضارع, one ن is added to the end of the فعل. This is known as فون . This is known as التوكيد الخفيفة (the light فون of emphasis).

To add two levels of emphasis to a نون التوكيد الثقيلة are added. This is known as نعن are added. This is known as نعن (the heavy) نون التوكيد الثقيلة

The light نون of emphasis only occurs twice in the Quran, while the heavy نون of emphasis occurs countless times. For this reason, we will focus on that.

Take a look at the chart below. The frequently used forms are highlighted. Familiarize yourself with them.

هم يَنْصُرُنَّ	<u>ٛ</u> ڝؙڔٳڹؚ	هما يَنْ	هو يَنْصُرَنَّ
هن يَنْصُرْنَانِّ	ٛ ڝؙڔٳڹۣٙ	هما تَنْ	هي تَنْصُرَنَّ
أنتم تَنْصُرُنَّ	نْصُرانِّ	أنتما تَ	أنتَ تَنْصُرَنَّ
أنتن تَنْصُرْنانِّ	نْصُرانِّ	أنتما تَ	أنتِ تَنْصُرِنَّ
نحن نَنْصُرَنَّ			أنا أَنْصُرَنَّ

Notice that when the original فعل has a و as part of the ending (هم/أنتم), it is replaced with a ضمة when the نون is added.

. is added نون when the original ends in a هو /هو/أنتُ/أنا/نحن), it is replaced with a فتحة when the

Take a look at the following examples. Pay attention to the first letter of the فعل as well as the last حركة to figure out the inside pronoun.

We will definitely expel you all from our land or you all will definitely come back to our religion.

Notice the حركة before the غون التوكيد. Notice how it is a انخرجن on لنخرجن (meaning the original was a ضمة) and a ضمة on لتعودن (meaning the original was a واو ال

You will most definitely inform them of this matter of theirs

فعل النهي المُؤكَّد

The نهي can be emphasized to convey the meaning "don't you dare..." For the **second** person, it will translate as "**don't you dare**", and for **third** person, it will be translated as "**X should not at all**".

and a ½ is added before it. مضارع is constructed the same way as the فعل

Take a look at the chart below.

أنتم لا تَنْصُرُنَّ	أنتما لا تَنْصُرانِّ	أنتَ لا تَنْصُرَنَّ
أنتن لا تَنْصُرْنانِّ	أنتما لا تَنْصُرانِّ	أنتِ لا تَنْصُرِنَّ

Don't you dare think that Allah is unaware of the wrongdoers.

The lowest life should not at all deceive you all.

▶ DRILL 6 What is ti	he inside pronoun? Pay at	tention to the first letter as	حركة well as the
on the letter before the	ينون ۾.		
	5. لَأُ كَفِّرَنَّ		1. لَيَقُوْلُنَّ
	6. لَتُسْتَلُنَّ		2. لَنَنْزِعَنَّ
	7. لَيُبَطِّئَنَّ		3. لَتُبَيِّنُنَّ
	 النُدْخِلَنَّ 		4. لا تَقُوْلَنَّ

أفعال AND أسماء AND أفعال AND

We have completed basics of أفعال and أأفعال, so now we can distinguish between an اسم and a just by looking at the word, regardless of whether we know the definition or not. Use the following tips to help you distinguish between the two.

الاسم	الفعل	
ة or أل or تنوين can take اسم An	cannot فعل A	
سکون rarely ends in a اسم	سكون end in a فعل Some forms of the	
and the first letter is something ون/ين If it ends in ون/ين and the first letter is something other than و or , it is an اسم	and the first letter is a ي or ت, it ون/ين If it ends in في and the first letter is a	
or a حرف النصب or a حرف الجر If comes after a اسم it is an مضاف	حرف or a حرف ناصبة للمضارع If it comes after a فعل it is a سؤف or س or قَدْ or جازمة	

▶ DRILL 7 Determine	or أسماء whether the words below are	أفعال
	5. اِنْتَثَرَتْ	1. شَفِيْعٍ
	6. بَعْدَ الذِّكْرِي	2. مُسْتَبْشِرُوْنَ
	.7 سَيْصِيْبُ	3. السَّائِلَ
	8. أَنْ يِتَراجَعا	4. قَدْ أَفْلَحَ
	9. في قُلُوْبهمْ	 إِنَّ المُنافِقِيْنَ

*Essential part of everv sentence!

CHAPTER 8 VOCABULARY

	عَالَمٌ — عَالَمُوْنَ	أَنْعَامٌ	إِلهٌ – آلِهَةٌ	شَرِيْكٌ – شُرَكَاءُ
	world/creation	cattle	god/diety	partner/associate
Ī	واحِدٌ/وَاحِدَةٌ (f)	أَحَدٌ /إِحْدَى(f)	وَحْدَ(هُ)	مَرَّةٌ – مَرَّاتٌ
	one	one	alone	times (occurrences)

3-Letter				
to gather (s.t)	جَمَعَ يَجْمَعُ جَمْعًا	to know	عَرَفَ يَعْرِفُ مَعْرِفَة	
to lift/raise	رَفَعَ يَرْفَعُ رَفْعًا	to perish/be destroyed	هَلَكَ يَهْلِكُ هَلاكًا	
to kill	قَتَلَ يَقْتُلُ قَتْلا	to find	وَجَدَ يَجِدُ وُجُوْدًا	
to prevent/protect	مَنَعَ يَمْنَعُ مَنْعًا	to assume	ظَنَّ يَظُنُّ ظَنًّا	
to provide for/sustain	رَزَقَ يَرْزُقُ رِزْقًا	to make	جَعَلَ يَجْعَلُ جَعْلا	
to presume/deem	حَسِبَ يَحْسَبُ حُسْبَانًا	to worship	عَبَدَ يَعْبُدُ عِبادَة	
	Fam	ily		
to speak/talk to	كَلَّمَ يُكَلِّمُ تَكْلِيْمًا (4)	to make (s/t) clear	بَيَّنَ يُبَيِّنُ تَبْيِيْنَا	
to change s/t	غَيَّرَ يُغَيِّرُ تَغْيِيْرًا	to change/exchange	بَدَّلَ يُبَدِّلُ تَبْدِيْلا	
to tor	ture	عَذُّبُ تَعْذِيْبًا	عَذَّبَ يُعَذِّبُ تَعْذِيْبًا	
Family IV				
to make leave/bring forth الَّخْرَجَ يُخْرِجُ إِخْرَاجًا		to impress	أَعْجَبَ يُعْجِبُ إِعْجَابًا	
أَطْعَمَ يُطْعِمُ إَطْعَامًا to feed		to destroy	أَهْلَكَ يُهْلِكُ إِهْلَاكًا	
to make enter أَدْخَلُ يُدْخِلُ أَدْخَالاً		رَمَ يُكْرِمُ إِكْرَامًا to honor		
Family V				
to think/coi تَبَيَّنَ يَتَبَيَّنُ تَبَيُّنًا to to become clear		to think/contemplate (تَفَكَّرَ يَتَفَكِّرُ تَفَكرًا (عن/في	
Family VIII				
اِخْتَلَفَ يَخْتَلِفُ اِخْتِلافًا (فِي to differ		اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا to take s/t as s/t else		

المصطلحات

فِعْم ل ع.ل وهم	active verb, doer is known
فِعْل مَجْهُوْل	passive verb, doer is unknown
نَائِب الفَاعِل	the "done to", the one affected by a passive فعل
فِعْل لازِم	an intransitive verb (a فعل that cannot take a مفعول به
فِعْل مُتَعَدِّ	a transitive verb (a فعل that can take a مفعول به
مُتَعَدِّ لَمَفْعُولَيْن	a مفعول به that takes two مفعول به

أفعال متعدية لمفعولين

.1
.2
.3
.4
.5
.6
er."
.7
.8
r
.9
.10

to give

11. أَعْظَى يُعْطِيْ إِعْظَاءً

اِنَّا أَعْطَيْنَكَ ٱلْكَوْثَرَ (Certainly We gave you Al-Kawthar.

to reward, compensate

12. جَزَى يَجْزِيْ جَزَاءً

... وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِي كَانُواْ يَعْمَلُونَ ٣٥

[And to] reward them their due with the best of what they used to do

to give drink

13. سَقَى يَسْقِيْ سِقَايَةً/أَسْقَى يُسْقِيْ إِسِقْاءً

... وَسَقَالُهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ٢١

And their Master gave them a pure drink

to make s/o enter s/t

14. أَدْخَلَ يُدْخِلُ إِدْخَالًا

لِّيُدُخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ...٥

To make the believing men and believing women enter gardens from under which rivers flow

to exchange/change

15. بَدَّلَ يُبَدِّلُ تَبْدِيْلًا

أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعْمَتَ ٱللَّهِ كُفُرًا وَأَحَلواْ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ٢٨ Do you not see those who exchange the blessing of Allah for disbelief

to bless s/o with s/t

16. رَزَقَ يَرْزُقُ رِزْقًا

مَّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزُقًا حَسَنًا ... ٨٨ He said, "My people! Did you not consider if I am upon clear evidence from my Master and He blesses me good provisions from it..."

^{*}Will appear in a later chapter. Not required for memorization.

الفعل المبنى للمجهول - CHAPTER 8

8.1 INTRODUCTION

The passive فعل, or الفعل المبني للمجهول, or الفعل المبني المجهول, or الفعل المبني المجهول, or الفعل المبني المجهول, is a form that is used to express the occurrence of an action while keeping the doer of that action anonymous. In Arabic, المجهول literally means "unknown" or "anonymous". The sentence, "The cake was eaten," for example, is considered مجهول, because the one who ate the cake is not known. The same goes for the sentence "The cake is eaten". Both مضار ع can be made

To determine whether something is passive in either Arabic or English:

- 1) Find the action
- 2) Ask yourself "Do I know who performed the action?"

If the answer is no, it is passive. Otherwise, it is active.

▶ DRILL 1 Are the following sentences active (A) or passive (P)?

A / P	We were told good things about the Arabic program.	A / P	The students had breakfast on campus this morning.
A / P	Her parents were going to move from abroad.	A / P	The cupboards are being emptied right now.
A / P	They were advised against buying real estate in California.	A / P	We were on our way to work when he called.

8.2 SENTENCE STRUCTURE

There are two core parts to a passive جملة فعلية. They are:

- فعل the action itself; the passive الفعل المبنى للمجهول (1
- 2) نائب الفاعل the "done-to"; the thing/person the action was done to

In the sentence "The cake was eaten" the passive فعل is "was eaten". The done-to or the نائب الفاعل is "was eaten".

Know that because the one carrying out the فعل مبني للمجهول is anonymous, a sentence with a فعل مبني للمجهول can never have a فاعل in it. Also know that because the done-to is labeled as the نائب الفاعل, passive sentences do not contain a مفعول به .

.ظرف or a متعلق بالفعل andditional information can appear in the sentence in the form of a

Let us learn more about the two core components of a جملة فعلية with a passive.

- > DRILL 2 Underline the فعل once and the نائب الفاعل twice.
 - 1. The fruits and vegetables were washed and dried one-by-one.
 - 2. The emperor's robes are stitched by hand.
 - 3. The prisoners were released after the treaty was signed.
 - 4. This dictionary was compiled many years ago.
 - 5. My team was never defeated. We were given the gold medal at the tournament last year.
 - 6. His house was robbed while he was away.

الفعل الماضي المبنى للمجهول

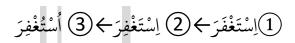
Take a look at the following past passive أفعال:

ٲؙڠڿؚۺؘ	رُفِعْتُ	أُخْرِجَتْ	أنْتُصِرُوْا	نُصِرَ
They (f) were impressed	I was lifted	She was expelled	They were given victory	He was helped

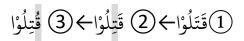
Past-passives are characterized by the following:

- 1) The second to last letter (of the original فعل takes a کسرة
- 2) Every other حركة before this is changed into a ضمة
- 3) The حركة on the last letter (of the original فعل REMAINS THE SAME
- 4) If there is a سکون anywhere on the word, it does not change

***Note: to find the original رفعل, look at the هو form.



- 1. Begin with the active form.
- 2. The second to last letter (ف) takes a كسرة.
- 3. Every other حركة before that is changed to a ضمة.
 - ***Notice that the last رَ) remains the same.
 - ***Notice that the سُرُغُ) do not change.



- 1. Begin with the active form
- 2. The second to last letter of the original فَتَل) takes a كسرة.
 - 3. Every other حركة before that is changed to a ضمة.

***Notice that the last حركة (ن) remains the same.

MEMORIZE the chart below. Notice how the حركات differ from the حركات on the non-passive version.

		Plural	Pa	air	Singular	
_		هُمْ نُصِرُوا	ئَصِرا	هُما	هُوَ نُصِرَ	masculine
ersor		They were helped.	Both of them	were helped.	He was helped.	ine
third person		هُنَّ نُصِرْنَ	حِرَتا	هُما ذُ	هِيَ نُصِرَتْ	feminine
		They were helped.	Both of them	were helped.	She was helped.	ne
	<u> </u>					
on		أَنْتُمْ نُصِرْتُمْ	صِرْتُما	أُنتُما ذُ	أَنْتَ نُصِرْتَ	masculine
pers		All of you were helped.	You two w	ere helped.	You were helped.	line
second person		أَنْتُنَّ نُصِرْتُنَّ	صِرْتُما	أَنْتُما ذُ	أُنْتِ نُصِرْتِ	feminine
		All of you were helped.	You two w	ere helped.	You were helped.	ne
first person		نَحْنُ نُصِرْنا			أَنا نُصِرْتُ	both
ij		We were helped.			I was helped.	٦

DRILL 3 Write out the passive version of the أفعال below then do the past-passive نصر chart for each فعل orally.

تَقَبَّلَ	قَاتَلَ	أُنْشَأُ	بَعَثَ	خَلَقَ	عَلَّمَ	أُخَذَ	جَمَعَ

الفعل المضارع المبنى للمجهول

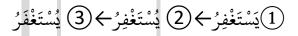
Take a look at the following present passive أفعال:

يُعْجَبْنَ	أُرْفَعُ	تُخْرَجُ	يُنْتَصَرُوْنَ	يُنْصَرُ
They (f) are impressed	I am lifted	She is expelled	They are given victory	He is helped

Present-passives are characterized by the following:

- 1) The first letter gets a ضمة
- 2) Every other حركة becomes a فتحة
- 3) The حركة on the last letter (of the original form) REMAINS THE SAME
- 4) If there is a سکون on the word, it does not change

***Note: to find the original فعل, look at the هو form.



- 1. Begin with the active form.
- 2. The first letter gets a ضمة
- 3. Every other حركة becomes a

***Notice that the last رُ) remains the same.

***Notice that the سٌ/غٌ) do not change.



- 1. Begin with the active form
- 2. The second to last letter of the original فعل (قَتَلَ) takes a كسرة.
 - 3. Every other حركة becomes a

***Notice that the last حركة (ن) remains the same.

On the non-passive version. حرکات the chart below. Notice how the حرکات

	Plural	Pair	Singular	
LO (هُمْ يُنْصَرُوْنَ	هُما يُنْصَرانِ	هُوَ يُنْصَرُ	masculine
Serso	They are helped.	Both of them are helped.	He is helped.	line
third person	هُنَّ يُنْصَرْنَ	هُما تُنْصَرانِ	هِيَ تُنْصَرُ	feminine
	They are helped.	Both of them are helped.	She is helped.	ine
	_			
LO C	أَنْتُمْ تُنْصَرُوْنَ	أَنْتُما تُنْصَرانِ	أَنْتَ تُنْصَرُ	masculine
Serso	All of you are helped.	You two are helped.	You are helped.	line
second person	أَنْتُنَّ تُنْصَرْنَ	أَنْتُما تُنْصَرانِ	أَنْتِ تُنْصَرِيْنَ	feminir

	أَنْتُمْ تُنْصَرُوْنَ	أَنْتُما تُنْصَرانِ	أَنْتَ تُنْصَرُ	mascu
\downarrow	All of you are helped.	You two are helped.	You are helped.	lline
	أَنْتُنَّ تُنْصَرْنَ	أَنْتُما تُنْصَرانِ	أَنْتِ تُنْصَرِيْنَ	feminine
	All of you are helped.	You two are helped.	You are helped.	iine

$\left\{ \right.$	خَيْنُ نُنْصَرُ	أَنا أُنْصَرُ	both
	We are helped.	I am helped.	٦

chart انصر Write out the passive version of the أفعال below then do the present-passive نصر for each فعل orally.

يَتَقَبَّلُ	يُقَاتِلُ	يُنْشِئُ	يَبْعَثُ	يَخْلُقُ	يُعَلِّمُ	يَأْخُذُ	يَجْمَعُ

LEARNING TO RECOGNIZE AND TRANSLATE PASSIVES

When looking at a فعل, you should be able to determine whether it is past or present and whether it is active or passive.

- 1) First determine whether it is *past or present*. Do so by looking for an أيتن beginning and a مضارع endings ماض endings.
- 2) If it is past-tense, look for the (u-u-i) sound (one or more ضمة and one ضمة).
- 3) If it present-tense, look for the (u-a-a) sound (one ضمة and one or more فتحة).
- 4) Find the inside pronoun

first person

TRANSLATING

Once you have figured out the tense, the inside pronoun, and whether it is active or passive, you should be able to translate.

1) Past passive translates as: **X was** _____ed.

2) Present passive translates as: X is _____ed.

➤ DRILL 5 Fill out the table below.

WORD	TENSE	ACTIVE/PASSIVE	Pronoun	Translation
خُلِقُوا	ماض /	٠ / / ه		
حبفوا	مضارع	مجهول / معلوم		
عُلِّمْنا	ماض /	/ \		
Late	مضارع	مجهول / معلوم		
نُفَضِّلُ	ماض /	مجهول / معلوم		
تفضل	مضارع			
أُمِرْتُ	ماض /	1 / 1		
اهِرت	مضارع	مجهول / معلوم		
يَتَذَكَّرُ	ماض /	مجهول / معلوم		
يىدىر	مضارع			
تُرْجَعُوْنَ	ماض /	/		
<i>درجع</i> وں	مضارع	مجهول / معلوم		

نائب الفاعل

Recall that the نائب الفاعل is the DONE-TO. In the sentence "The cake was eaten," the word "cake" is the لفاعل Though the roles differ, the *grammatical rules* of the نائب الفاعل are exactly the same as the rules of the فاعل Let us refresh.

There are two types of نائب الفاعل:

- 1) Inside (ضمیر مستتر) if the done-to is a pronoun
- 2) Outside if the done-to is other than a pronoun

When the نائب الفاعل is outside:

- 1) It must come AFTER the فعل
- or هي or هو must be in the فعل 2) the
- مرفوع It must be

نحن is the inside pronoun نائب الفاعل is the inside pronoun "تُصِرْنا" In the sentence

In the sentence "نُصِرَ المُسْلِمُونَ", the نائب الْفاعل is "الْمُسْلِمُونَ". Notice that it is after the هو form, and it is مرفوع.

Let us take a look at a few examples of passive sentences in the Quran.



An example was struck.



<u>A surah</u> was sent down.



They are given provisions in it.



<u>It</u> was prepared <u>for the God-conscious</u>.

IN A SENTENCE نائب الفاعل IN A SENTENCE

- 1) If the فعل is in the هو/هي form, look for an outside نائب الفاعل. If there is one, it will be the first وفع after the فعل.
- ے do not look for one. فعل is not in the هو/هی form, it cannot have an outside فعل is not in the فعل
- 3) Translate the نائب الفاعل as the done-to or the receiver of the action whether it is inside or outside.

DRILL 6 Underline the فعل once and the نائب الفاعل twice. If you find an inside نائب الفاعل, write the pronoun underneath the فعل. Then translate the ayaat using the word bank provided.

شفاعة	قَبِلَ	قِتال	كَتَبَ	صُوْر	نَفَخَ
intercession	to accept	fighting	to mandate	trumpet	to blow
نُفِخَ فِي الصُّوْرِ نَفْخَةُ واحِدّةُ			ثُمَّ إِلَيْهِ تُرْجَعُوْنَ		
لا يُقْبَلُ مِنْها شَفاعَةً					

8.3 THE RHETORICAL BENEFITS OF THE PASSIVE VOICE

Every passive verb has an active alternative. The distinguishing feature of a passive is that the doer is left unknown. When a speaker chooses not to mention the doer, the focus is shifted to the action or the object of the action (نائب الفاعل). This can be for one of several reasons:

1) WHEN THERE IS NO REASON TO MENTION THE DOER

If you are greeted with a greeting, then greet using a better greeting or return it

This command applies regardless of who is sending the greeting. There is no reason to mention the فاعل

If you hear the signs of Allah being disbelieved in or mocked, do not sit with them.

This command applies regardless of who is disbelieving and mocking. There is no reason to mention the فاعل

If it is discovered that they (2) are guilty, let two others take their place

تفاعل This command applies regardless of who discovers that they are guilty. There is no reason to mention the

2) OUT OF RESPECT FOR ALLAH

We do not know if evil is intended for those on earth, or if their Master intends guidance for them.

Notice that when evil is mentioned, the passive is used. When guidance is mentioned, the active is used and the doer (Allah) is mentioned. It is understood that the doer is the same in both cases. Nevertheless, the jinn who say this only associate Allah's name with good out of respect.

3) EXPANDING THE SCOPE OF THE ACTION

لُعِنُوْا فِي الدُّنْيا والآخِرْةِ

They were cursed in this world and the next

Specifying the فاعل restricts it to that one فاعل. Not specifying the فاعل leaves it open and unlimited. Compare the ayah فاعل above to the ayah (لَعَنَهُمْ اللهُ), where the doer is specified.

8.4 TRANSITIVITY

You may have noticed that the role of the نائب الفاعل (the done-to) in a passive sentence is similar to the role of the مفعول به in a non-passive sentence. Though the labels and statuses are different, they both play the role of the thing/person that is affected by the فعل.

Consider the following examples.

- In the sentence "Hamza ate the cookie," the word "cookie" is the thing that is affected by the action. This sentence is not passive, so "cookie" is the مفعول به.
- In the sentence "The cookie was eaten," the word "cookie" is the thing that is affected by the action. This sentence is passive, so "cookie" is the نائب الفاعل.

Again, the labels differ, but the roles that a مفعول به and a نائب الفاعل play are very similar. Knowing this, it will not surprise you to know that when converting a non-passive sentence to a passive sentence, what was the مفعول به in the non-passive version becomes the نائب الفاعل in the passive version.

Now recall that every passive sentence must have a نائب الفاعل.

*This means that if a sentence does not have a بفعول به, it **CANNOT** be made passive while retaining the same meaning.*

نائب الفاعل there is nothing that can be turned into a, مفعول به This is because if there is no

Recall that the مفعول به is optional. A sentence made up of a فاعل and فاعل is considered a complete sentence. In some cases, a sentence lacks a مفعول به simply because the speaker chooses not to mention it. In other cases, a sentence lacks a مفعول به because the فعل A مفعول به is called a مفعول به is called a مفعول به is called a مفعول به المفعول ب

الفعل اللازم

A مفعول به is a فعل فعل is a فعل فعل is a فعل الأزم that **cannot** take a مفعول به is a فعل الأزم. This is because the nature of the action is such that it only affects the فاعل and cannot affect anything external. "To sleep" would be an example of a فعل الأزم. This is because the action of sleeping only affects the فاعل. It is not possible to sleep someone else or to sleep something.

A good way to test whether a لازم is فعل is to use "something" or "someone" as a placeholder for your مفعول به. If the sentence does not make sense after doing so, or if it requires some sort of preposition or حرف in order to make it make sense, the حرف

Let us put the فعل "to read" to the test.

I read **something**.

This sentence makes sense. The نعل is not لازم.

Let us put the فعل "to fall" to the test.

I fell something.

I fell someone.

Neither of these sentences make sense. The لازم is فعل.

Let us put the فعل "to laugh" to the test.

I laughed something.

I laughed someone.

Neither of these sentences make sense. The لازم is فعل.

Since the two actions "to fall" and "to laugh" require a preposition, then they are نزم, and therefore cannot be made passive.

الفعل المتعدى

A فِعْلٌ مُتَعَدِّ is the opposite of a متعد This is because the nature of the action is such that it affects something else or someone else. To figure out if a متعد is متعد is فعل use the same test mentioned previously.

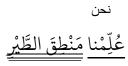
This type of فعل can be made passive.

▶ DRILL 7 الازم ? Or متعد 70

to cry متعد لازم	to eat متعد لازم	to carry متعد لازم
to read متعد لازم	to write متعد لازم	to worry متعد لازم
to despair متعد لازم	to wash متعد لازم	to fold متعد لازم

الفعل المتعدى لمفعولين

A منعد لمفعولين. It is relevant to our study of passives because a passive sentence can only have one نائب الفاعل. When a فعل متعد على مفعولين appears in the passive form, it takes one فعل متعد على مفعولين and one نائب الفاعل and one نائب الفاعل in a passive sentence. Take a look at the following example.



We were taught the speech of birds.

(منطق الطير) مفعول به and one (علمنا inside نحن) نائب الفاعل Notice that there is one (منطق الطير).

SUMMARY OF PASSIVES

A *passive* verb: the *doer* of the action *is unknown*.

To recognize a passive فعل:

Check the tense first!

if it is past tense, look for the following sounds... if it has those sounds, then translate it as...

if it is present tense, look for the following sounds... if it has those sounds, then translate it as...

فِعْل لازِم	an intransitive verb, cannot take a مفعول به	cannot be made passive
فِعْل مُتَعَدِّ	a transitive verb, can take a مفعول به	can be made passive
مُتَعَدِّ لِمَفْعُوْلَيْنِ	a مفعول به that takes two مفعول به	can be made passive <i>AND</i> have both a نائب الفاعل and a مفعول به

CHAPTER 9 VOCABULARY

هَكَذَا/كَذَلِكَ	آخَرُ/أُخْرَى (f)	آخِرٌ	أَوَّلُ/أُوْلَى (f)
like that/in that way	other	last	first
غَ ِنُوْنٌ – غَ انِیْنُ	أُوْلُوْ/ذَوُوْ	غَنِيُّ – أُغْنِيَاءُ	فَقِيْرٌ – فُقَرَاءُ
insane, lunatic	people of	rich	poor
جَوَابٌ	بَصَرُ – أَبْصارُ	أُنْثَى – إِنَاثًا	ذَكَرٌ – ذُكُوْرٌ
answer	eyesight	female	male

3-Letter					
to come down	نَزَلَ يَنْزِلُ نُزُولًا	to prostrate	سَجَدَ يَسْجُدُ سُجُوْدًا (ك)		
to forgive	غَفَرَ يَغْفِرُ غُفْرانًا (لـ)	to have/show mercy	رَحِمَ يَرْحَمُ رَحْمَةً		
to dislike	گرِهَ يَكْرَهُ كُرْهًا	to benefit	نَفَعَ يَنْفَعُ نَفْعًا		
to be sad	حَزِنَ يَحْزَنُ حَزَنًا	to sit	جَلَسَ يَجْلِسُ جُلُوسًا		
to fall	سَقَطَ يَسْقُطُ سُقُوطًا	to lose/suffer a loss	خَسِرَ يَخْسَرُ خُسْرَانًا		
to thank/be grateful	شَكَرَ يَشْكُرُ شُكْرًا	to be happy	فَرِحَ يَفْرَحُ فَرَحًا		
to own	مَلَكَ يَمْلِكُ مُلْكًا	to carry	حَمَلَ يَحْمِلُ حَمْلًا		
	FAMILY II				
to burn s/t	حَرَّقَ يُحَرِّقُ تَحْرِيْقًا	to bring forward	قَدَّمَ يُقَدِّمُ تَقْدِيْمًا		
Family IV					
to send down	أَنْزَلَ يُنْزِلُ إِنْزَالًا	to associate partners	أَشْرَكَ يُشْرِكُ إِشْراكًا		
Family VIII					
to dispute	إخْتَصَمَ يَخْتَصِمُ اِخْتِصَامًا	to follow	إتَّبَعَ يَتَّبِعُ اِتِّبَاعًا		

المصطلحات

لا النَّافِيَة	the $ m m m m m m m m m m m m m $
لا النَّافِيَة لِلْجِنْسِ	the $ m m m m m m m m m m m m m $
لا النَّاهِيَة	the ᠘ of forbidding (makes a فعل مضارع lightest)
الحُرُوْف الزَّائِدَة	that are added onto a part of the sentence for emphasis, but it does not change its role in the sentence

CHAPTER 9 - NEGATION

9.1 INTRODUCTION

Thus far, we have learned how to construct and recognize positive sentences, both السمية and السمية. Now we will learn how to negate them. There are tools of negation that are unique to الجملة الفعلية. There are tools of negation that are unique to الجملة الاسمية. And there are tool of negation that are shared by both.

الجملة الفعلية 9.2 NEGATING

The tools of negation for الجملة الفعلية vary based on the tense of the sentence. It is possible to negate past, present, and future sentences.

PAST-TENSE NEGATION

There are two ways to negate the past-tense. They are:

- لَمْ + مضارع (1
- ما + ماض (2

Recall that لَمْ can only occur with the مضارع, but it always pushes the meaning to the past. It also causes the فعل to be مجزوم to be مجزوم

This ما is called ما النافية. It does not affect the فعل grammatically in any way. In terms of meaning, it differs from أمّ in that it is used for refutation or in a context of debate.

He was not among those who prostrated.

The ayah above is speaking about Iblis. There is no debate as to whether he prostrated or not, so لم is used rather than لم.

No, he was not among those who committed shirk.

The ayah above is speaking about Ibrahim (AS). There were debates amongst the people of the book as to his beliefs, so is used for refutation.

PRESENT-TENSE NEGATION

There are two ways to negate the present-tense. They are:

- لا + مضارع (1
- ما + مضارع (2

The $rac{1}{2}$ that is used to negate the النافية is called فعل and does not affect the فعل in any way. Do not confuse this with الناهية $rac{1}{2}$, the $rac{1}{2}$ that is used for forbidding.

.in that it is used for refutation or in the context of a debate ما النافية

Since the present and future tense share the مضارع form, this type of negation can sometimes be translated as future-tense. Context reveals which is intended.

They do not believe in Allah and the last day.

No, they will not harm you at all.

FUTURE NEGATION

is the only way to negate explicitly in the future-tense. Recall that it occurs with a فعل مضارع and that it makes it منصوب

We will not endure one type of food.

Note that أَمَّا is also used for negation. It is not associated with a particular tense and translates as "not yet". It occurs with the مضارع and makes it مجزوه.

Faith has not yet entered your hearts.

▶ DRILL 1 Negate the following sentences.

يَسْأَلُونَ النَّاسَ.	سَتُقْبَلُ تَوْبَتُهُمْ.
قَالُوْا كَلِمَةَ الكُفْرِ	يُؤِمِنُوْنَ بِاللهِ واليَوْمِ الآخِرِ.
سَنُوْمِنُ لَكَ.	آمَنُوْا بِاللهِ واليَوْمِ الآخِرِ.

الجملة الاسمية 9.3 NEGATING

These two tools function in a similar way. أيس and أسمية These two tools function in a similar way.

There are four ways to negate a جلمة اسمية. They are:

خبر منصوب	مبتدأ مرفوع	ما	(1
بـ + خبر مجرور	مبتدأ مرفوع	ما	(2
خبر منصوب	مبتدأ مرفوع	ليس	(3
بـ + خبر مجرور	مبتدأ مرفوع	ليس	(4

Notice that they both come before the مبتدأ and do not change its status. When negating using these tools, one of two things can happen to the خبر:

- 1) It can be made منصوب
- 2) A باء can be attached to it, making it باء

There are two tools of negation and two ways to treat the خبر for each. This makes four ways total to negate a جلمة اسمية.

Let us negate the sentence "الرَّجُلُ مُسْلِمً" all possible ways.

These four variations yield similar meanings. Let us go through each variable and see how it differs from the alternative.

الباء الزائدة

The بis used for extra emphasis. It is considered زائدة, or extra, meaning that its *presence does not* change the role of the word in the sentence – it is only there for emphasis. The variations without the باء translate as "not at all...". Grammatically the باء is from the متعلق بالخبر but because it is زائدة it is still خبر The متعلق بالخبر but because it is خبر on it is still considered a خبر in a جملة اسمية is not considered a جملة اسمية is not considered a متعلق بالخبر.

ما

is used for refutation or in the context of debate, while ليس is used for plain negation. One way to capture this in translation is by using a "no" at the beginning of the sentence.

ليس

is an odd type of فعل ماض. This means that it conjugates and can have an inside pronoun. When negating a sentence that has a pronoun as a مبتدأ, the pronoun no longer appears as an independent pronoun. Rather it appears as a ضمير مستتر inside of ما ليس. The أم, on the other hand, cannot conjugate nor can it carry a pronoun. It always remains the same.

Chart. ليس chart.

هُمْ لَيْسُوا	هُما لَيْسا		هُوَ لَيْسَ
They are not	Both of them are not		He is not
هُنَّ لَسْنَ	هُما لَيْسَتا		هِيَ لَيْسَتْ
They are not	Both of the	m are not	She is not
أَنْتُمْ لَسْتُمْ	أَنْتُما لَسْتُما		أَنْتَ لَسْتَ
All of you are not	You two are not		You are not
أَنْثُنَّ لَ سْثُنَّ	أُنْتُما لَسْتُما		أُنْتِ لَسْتِ
All of you are not	You two are not		You are not
نَحْنُ لَسْنا		أُنا لَسْتُ	
We are not		I am not	

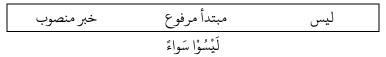
.onwards هن drops from ي notice how the على is an irregular ليس

To negate a sentence that has a pronoun as a مبتدأ using اليس using اليس

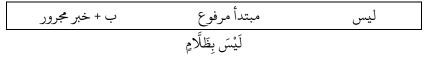
- 1) Conjugate لیس according to the pronoun
- 2) Get rid of the pronoun
- جر to it and put it in ب or attach a نصب in خبر

When constructing or translating, make sure that ليس and the خبر match in number and gender. Notice that in the examples above, when the مبتدأ is masculine, so is the خبر and vice versa.

Take a look at the examples below. Notice how the different tools of negation are used in the Quran and notice how this affects the translation.



They are not the same.



He is not at all an oppressor.

. متعلق بالخبر have an effect on the ليس nor ما have an effect on the متعلق بالخبر

الدَّرْسُ طَوِيْلُ	هِيَ مُؤْمِنَةٌ	
أُمُّهُ مِنْ مِصْرَ	هُمْ مِنْ الخاسِرِيْنَ	

ABSOLUTE CATEGORICAL NEGATION

Absolute categorical negation is another type of negation that is unique to الجملة الاسمية. It gives the meaning "there is absolutely no…". This type of sentence is made up of a Y, called لا النَّافِيَةُ لِلْجِنْسِ followed by an اسم that is:

- a. light
- منصوب .b
- c. followed by a جار ومجرور

In terms of meaning, it leaves no room for exception.

Take a look at the following examples.

لا إكْراهَ فِي الدِّيْن

There is absolutely no compulsion in the religion.

لا شَرِيْكَ لَهُ

He has absolutely no partner. (lit. There is absolutely no partner for Him.)

<u>لا رَبْبَ فِيْهِ</u>

There is absolutely no doubt in it.

In terms of labeling, the النافية along with the اسم that follows it (اسمُ لا) make up the مبتدأ The مبتدأ that follows is the اسم that follows is the امتعلق بالخبر.

النافية للجنس is the *third reason to make an مض*اف and light. Recall that the first two reasons were النافية للجنس and partly-flexible words.

Know that if the مرفوع that follows is النافية and heavy, the $\mbox{$\mathbb{Y}$}$ is not نافية. Rather, it is a regular نافية and there is room for exception.



There is no bargaining in it.

9.4 SHARED TOOLS OF NEGATION

.الجملة الاسمية and الجملة الفعلية There are two tools of negation that are shared between

$$a + \frac{1}{2} \sqrt{\frac{3}{2}} / \frac{3}{2}$$
ما $a + \frac{1}{2} \sqrt{\frac{3}{2}} / \frac{3}{2}$ ما

This negation template gives the meaning "nothing but". In the case of الجملة الفعلية, the meaning it gives is "X did/does nothing but Y". In the case of الجملة الاسمية, it gives the meaning "X is nothing but Y". These tools have no grammatical effect on the parts of the sentence. They are like add-ons. If they are removed, you will be left with a complete, non-negative جملة اسمية or جملة اسمية.

Both ما and إنْ are used for refutation, but إنْ is more emphatic.

Take a look at the following examples and notice how each is translated.

ٳڵ <u>ۮ۬ػ۠ڒٷۛۛۛڠؙۯٛآڹٌ مُبِؽ</u>ؙٞ

It is nothing but a remembrance and a clear Quran

If you remove إلا and إبلا you are left with هو ذكر للعالمين, a regular جملة اسمية.

ال ما <u>أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنا</u> You all are nothing but humans like us.

الم you remove إلا and إلا you are left with أنتم بشر مثلنا , a regular إلا

إِنْ يَقُوْلُوْنَ إِلَّا كَذِبًا JF

They utter nothing but lies.

If you remove إلا and إلا, you are left with يقولون كذبا, a regular جملة فعلية, a regular

ما يَأْكُلُوْنَ <u>في بُطُوْنهمْ</u> إلا <u>النَّارَ</u> They eat into their bellies nothing but fire.

. جملة فعلية and إلا you are left with يأكلون في بطونهم النار, a regular إلا

Note that these templates can also be used when the sentence structure is irregular. Take a look at the example below.

وَما <u>عَلَى الرَّسُوْلِ</u> إِلَّا <u>البَلاغُ المُبِيْنُ</u> The messenger's only obligation is clear conveying.

(lit. There is nothing upon the messenger but clear conveying.)

مبتدأ مؤخر and a متعلق بالخبر made up of a جملة اسمية and الرسول البلاغُ المبينُ and إلا you are left with إن

> DRILL 3 Give the non-negative version of the avah then translate the negative version.

- خَرَصَ، يَخُرُصُ – to guess	مَسْحُوْر - possessed	ء ظنّ – assumption	تَّبَعَ،يَتَّبِعُ – to follow
، إِلَّا رَجُلًا مَسْحُوْرًا	إِنْ تَتَّبِعُوْنَ	` حَياتُنا الدُّنْيا	
مْ إِلَّا يَخْرُصُوْنَ	إِنْ هُ	وْنَ إِلَّا الظَّنَّ	إِنْ يَتَّبِعُ

من الزائدة

as a whole are حروف والله means "extra" or "additional". The حروف زائدة as a whole are حروف or a fragment without changing its role in the sentence, but adds a new shade of meaning. In the case of من الزائدة, it adds the meaning of NOT A SINGLE or ANY.

→ Within a جَلة اسمية , the من الزائدة will attach itself to a

وعفمل به or a عفالم will attach itself to a من الزائدة or a بَجلة فعلية • Within a

Not any من that you see can be considered من; it has to meet the following conditions:

- 1. Will always come in either a NEGATED SENTENCE or a QUESTIONING SENTENCE
- 2. The WORD FOLLOWING it will always be COMMON
- 3. The sentence should still make sense after its removal.

Take a look at the following examples:

He doesn't have a single pen.

There isn't a single man in the house.

Is there any food in the kitchen?

He doesn't have a pen.

There is no man in the house.

Is there food in the kitchen?

Notice how the من الزائدة latched itself onto the مبتدأ. It changed its status and gave it an additional shade of meaning, but it did not change its role in the sentence.

in the رفع is very easy to spot in a متعلق بالخبر If you have a string of جملة اسمية with no اسم in the من الزائدة then you have yourself a من زائدة. Also, it will almost always come in "he has…" or "there is…" sentence structures.

Take a look at the following examples:

ما <u>أَتَاهُمْ</u> <u>مِنْ نَذِيْرٍ</u>

Not a single warner came to them.

ما <u>تَسْقُطُ مِنْ وَرَقَة</u> Not a sinale leaf falls.

وَمَا يُعَلِّمَانِ <u>مِنْ أَحَد</u>ٍ

They don't teach a single person.

لا يَمْلِكُوْنَ <u>مِنْ قِطْمِيْر</u>ِ

ما <u>أَتَاهُمْ نَذِيْرٌ</u>

A warner did not come to them.

ما <u>تَسْقُطُ</u> <u>وَرَقَةُ</u>

Not a leaf falls

وَمَا <u>يُعَلِّمَانِ أَحَدًا</u>

They don't teach anyone.

لا يَمْلِكُوْنَ <u>قِطْمِيْرًا</u>

They don't have control over a single membrane surrounding a date pit.

They don't have control over a membrane surrounding a date pit.

This ayah is referring to the gods people associate with Allah and how they cannot control the littlest, most insignificant thing.

Notice how the مفعول به latched itself onto the فاعل in the first two examples and onto the مفعول به in the second two. It changed its status and gave it an additional shade of meaning, but it did not change its role in the sentence.

Recognizing من الزائدة and its role in a جملة فعلية is not as straight forward as recognizing it within a جملة لسمية, but there is a thought process and some clues that can help you out.

If you find as you are translating, the standard meanings of من do not make any sense. You think it might a من الزائدة. You ask yourself two questions.

- 1. Is the sentence negated or does it have a question word at the beginning?
- 2. Is the word that is coming after common?

If both answers are yes, use the following hints to help you find what role it is playing in the sentence.

- مفعول به as it cannot take a, فاعل will definitely be the من الزائدة is للزم is فعل as it cannot take a
- ✓ If a فعل already has a مفعول به (as an attached pronoun or the like), it will most likely be the مفعول به as most أفعال do not take more than one مفعول به.
- مفعول is certainly the من زائدة already has an inside doer (not in هی or هی), then the مفعول به is certainly the مفعول.

DRILL 4 Determine what role is the جار ومجرور playing in the ayah, then translate.

أُوْ كَى ،يُوْجِي – to reveal	زَوال – end	وَرَقَة – leaf	سَقَطَ،يَسْقُطُ
مبتدأ فاعل مفعول به			مَا تَسْقُطُ مِنْ وَرَقَةٍ
مبتدأ فاعل مفعول به			مَا لَكُمْ مِنْ زَوَالٍ
مبتدأ فاعل مفعول به			وَما أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْر

SUMMARY OF NEGATION

فعلية للجملة ا NEGATION OF

PAST	PRESENT	FUTURE
Did not	Does not	Will not/not yet
ما + past	ما + normal present	present light + لن
لم + present lightest	normal present $+$ $rac{1}{2}$	present lightest + لمّا

الجملة الماسمية NEGATION OF

متعلق اد لخبر	خبر	بمتدأ	
normal	اسم منصوب OR باء الزائدة + اسم مجرور "adds the meaning of "at all"	رفع in اسم normal	ما
normal	اسم منصوب OR باء الزائدة + اسم مجرور "adds the meaning of "at all"	inside pronoun OR- -outside اسم in	ليس
normal	X	صنب that is light and اسم	لجليةفالا المننس

OPTIONS FOR >

with
an ما له السم that is light, common, singular and السم that is light, common, singular and السم there is absolutely no...

There is absolutely no...

y of Negation
, common, and singular by that is heavy, that is heavy.

There is no...

SHARED TOOLS OF NEGATION

جملة فعلية and جملة اسمية and جملة فعلية

من الزائدة

-an extra من. Does not change the role of the word that comes after it

-it has to meet the following conditions:

- 1. Will always come in either a **NEGATED SENTENCE** or a **QUESTIONING SENTENCE**
- 2. The WORD FOLLOWING it will always be COMMON
- 3. The sentence should still make sense after its removal.
- مبتدأ will attach itself to a من الزائدة will attach itself to a
- مفعول به or a فاعل will attach itself to a مفعول به or a مفعول به

- -has the meaning of "nothing but" or "only".
- -they are add-ons, they can be removed and the sentence will make sense

CHAPTER 10 VOCABULARY

ڹێۜڹۘ	عَظْمٌ – عِظَامٌ	لِقَاءُ	أُجَلُّ مُسَمَّى
clear evidence	bones	meeting	appointed time
طِیْنٌ	تُرَابُ	مِسْكِيْنٌ – مَسَاكِيْنُ	ڒٙڰٲۊٞ
mud	dirt	poor person	purification/charity
أُمْرٌ – أَوَامِرُ	أَمْرٌ – أُمُورٌ	دِيْنُ	صِرَاطً
command	matter	religion/judgement	path
شُهَادَةٌ	غَيْبٌ – غُيُوبٌ	نُورُ	ظَلامٌ – ظُلُمَاتُ
witness/what is seen	unseen	light	darkness

3-Letter				
to place	وَضَعَ يَضَعُ وَضْعًا	to understand	عَقَلَ يَعْقِلُ عَقْلًا	
to witness	شَهِدَ يَشْهَدُ شَهَادَةً	to feel	شَعَرَ يَشْعُرُ شُعُوْرًا (بِـ)	
to come down	نَزَلَ يَنْزِلُ نُزُولًا	to sit/ to lie in wait	قَعَدَ يَقْعُدُ قُعُوْدًا	
to do	فَعَلَ يَفْعَلُ فِعْلاً (بـ)	to falsely claim	زَعَمَ يَزْعَمُ زَعْمًا	
to give pe	rmission	ٳۣۮ۫ؾؙٳ	أَذِنَ يَأْذَنُ	
	Fav	IILY II		
to prefer	فَضَّلَ يُفَضِّلُ تَفْضِيْلًا	to delay	أُجَّلَ يُؤَجِّلُ تَأْجِيْلاً	
to start/create	أَنْشَأَ يُنْشِئُ إِنْشَاءً	to call out	أُذَّنَ يُؤَذِّنُ تَأْذِيْنًا	
Family III				
to st	to strive		جَاهَدَ يُجَاهِدُ جِهَادًا وَمُجَاهَدَةً	
	Fам	LY IV		
to spend	أَنْفَقَ يُنْفِقُ إِنْفَاقًا	to prepare	أَعْتَدَ يُعْتِدُ إِعْتادًا	
to succeed	أَفْلَحَ يُفْلِحُ إِفْلاحًا	to turn away	أَعْتَدَ يُعْتِدُ إِعْتادًا أَعْرَضَ يُعْرِضُ إِعْرَاضًا (عن)	
Family V				
tor	to rely		تَوَكَّلَ يَتَوَكَّلُ تَوَ	
FAMILY VIII				
to earn		بُ اِكْتِسَابًا	اِكْتَسَبَ يَكْتَسِ	

CHAPTER 10 VOCABULARY

گانَ يَكُوْنُ	أُصْبَحَ يُصْبِحُ	ظَلَّ يَظَلُّ
to be	to become	to remain
ما زَالَ/لا يَزَالُ	ما دَامَ	لَیْسَ
to still be	as long as	is not

المصطلحات

to be complete خبر incomplete verbs, needs a فِعْلُ نَاقِصُ

a complete verb, only requires a فِعْلُ تَامُّ

الأفعال الناقصة - CHAPTER 10

10.1 INTRODUCTION

مكان وأخواتها are a set of الأفعال الناقصة that are incomplete in meaning. الأفعال الناقصة are a set of الأفعال الناقصة are a set of الأفعال الناقصة or "كان and her sisters". This is because كان is the most commonly used فعل ناقص Take a look at the list below. Pay attention to the definitions.

... کانَ , يَكُوْنُ .1 To be...

2. غُضِبِحُ , يُصْبِحُ To become...

3. ظَلَّ , يَظَلُّ .3

4. ما زالً/لا يَزالُ To still be...

5. ما دامَ As long as...

6. لَيْسَ ls not...

Notice that the أفعال above do not convey a complete thought. For example, were you to hear someone say "كانَ" or "He was…" you would be left with the questions "What/who was he?" Compare this to a normal أفعل, like "أَكَلَ" or "He ate". This is a complete sentence as it conveys a complete thought.

are incomplete in meaning, they do not operate like a normal فعال . In fact, a sentence that contains a فعل ناقص is not even considered a .جملة اسمية. It is considered a

Just as we defined the part before "is" as a متعلق بالخبر and the part after "is" as the متعلق بالخبر in a regular مبتدأ in this new type of جملة اسمية, in this new type of جملة اسمية, in this new type of جملة اسمية that we are learning about, the part before "was" (or any of the other sisters of كان) is the مبتدأ and the part after it is the متعلق بالخبر or.

A key difference, however, is that while the "is" in a regular جملة اسمية is invisible, the "was" (or any of the other أفعال ناقصة) is not. It is considered part of the

DRILL 1 Underline the متعلق بالخبر once, the خبر twice, and the متعلق بالخبر three times.

- 1. They remained in the house.
- 4. We were surprised.
- 2. Those gangsters became firefighters.
- 5. I am still waiting.
- 3. Our company is still on the fifth floor.
- 6. He is not a student.

10.2 SENTENCE STRUCTURE

As mentioned previously, a sentence that contains a فعل ناقص is considered a جملة اسمية. On a sentence level, it contains a متعلق بالخبر and either a متعلق بالخبر. Let us take a closer look at each of these components.

المبتدأ

IN ENGLISH SENTENCES

In English, the مبتداً is simply the "was" (or any other فعل ناقص) together with the word or fragment that comes before the "was". In the sentence "The children were hungry" for example, "the children were" is the مبتداً.

Let us further dissect the مبتدأ. It is made up of two components:

- 1) The فعل ماض/مضارع ناقص, which is simply labeled as a فعل ماض/مضارع ناقص.
- 2) The word/fragment that comes before it, which is called اسم کان (or any of its sisters)

. فعل ماض ناقص and "were" is the اسم کان and "were" and "were" is the فعل ماض

> DRILL 2 Underline the فعل ناقص once, the اسم twice.

- 1. They remained in the house.
- 4. We were surprised.
- 2. Those gangsters became firefighters.
- 5. I am still waiting.
- 3. Our company is still on the fifth floor.
- 6. He is not a student.

IN ARABIC SENTENCES

In the type of جملة اسمية we learned previously, the مبتدأ came in all sorts of shapes and sizes. In this type of sentence, the مبتدأ is always made up of two components:

- فعل ناقص A (1
- 2) An اسم that belongs to that فعل ناقص

The rules of the اسم of a فعل ناقص and the rules of a فاعل are **EXACTLY THE SAME**. There are two types of اسم: **OUTSIDE** and **INSIDE**.

- a. When the اسم is outside, it must be مرفوع, must come after the فعل and the فعل must be in the مو/4 form.
- b. When the اسم is a pronoun, it appears inside the فعل, which simply conjugates according to that pronoun.

As mentioned previously. When the اسم is a pronoun, it is an inside اسم and the فعل conjugates according to the pronoun. MEMORIZE the charts for all of the أفعال ناقصة.

ارع	ىض
-----	----

<u> </u>			
هُمْ يَكُوْنُوْنَ	هُما يَكُوْنانِ	هُوَ يَكُوْنُ	
هُنَّ يَكُنَّ	هُما تَكُوْنانِ	هِيَ تَكُوْنُ	
أَنْتُمْ تَكُوْنُوْنَ	أَنْتُما تَكُوْنانِ	أَنْتَ تَكُوْنُ	
أَنْتُنَّ تَكُنَّ	أَنْتُما تَكُوْنانِ	أَنْتِ تَكُوْنِيْنَ	
نَحْنُ نَكُوْنُ		أَنا أَكُوْنُ	

ماض

هُمْ كَانُوْا	هُما كانا	هُوَ كَانَ
هُنَّ كُنَّ	هُما كانَتا	هِيَ كَانَتْ
أَنْتُمْ كُنْتُمْ	أُنْتُما كُنْتُما	أَنْتَ كُنْتَ
أَنْتُنَّ كُنْتُنَّ	أُنْتُما كُنْتُما	أَنْتِ كُنْتِ
نَحْنُ كُنَّا		أَنا كُنْتُ

نهي

_			
أَنْتُم لا تَكُوْنُوْا	أَنْتُما لا تَكُوْنَا	أُنتَ لا تَكُنْ	
أَنْتُنَّ لا تَكُنَّ	أَنْتُما لا تَكُوْنَا	أَنْتِ لا تَكُوْنِي	

أمر

أَنْتُم كُوْنُوْا	أَنْتُما كُوْنَا	أَنتَ كُنْ
أَنْتُنَّ كُنَّ	أَنْتُما كُوْنَا	أَنْتِ كُوْنِي

مضارع

هُمْ يَظَلُّوْنَ	هُما يَظَلَّانِ	هُوَ يَظَلُّ	
هُنَّ يَظْلَلْنَ	هُما تَظَلَّانِ	هِيَ تَظَلُّ	
أَنْتُمْ تَظَلُّوْنَ	أَنْتُما تَظَلَّانِ	أَنْتَ تَظَلُّ	
أَنْتُنَّ تَظْلَلْنَ	أَنْتُما تَظَلَّانِ	أَنْتِ تَظَلِّيْنَ	
نَحْنُ نَظَلُّ		أَنا أَظَلُّ	

ماض

10 11- 09	NI 1 9	و بر ((
هُمْ ظَلُّوا	هُما ظَلَّا	هُوَ ظَلَّ
هُنَّ ظَلِلْنَ	هُما ظَلَّتا	هِيَ ظَلَّتْ
أَنْتُمْ ظَلِلْتُمْ	أَنْتُما ظَلِلْتُما	أَنْتَ ظَلِلْتَ
أَنْتُنَّ ظَلِلْتُنَّ	أَنْتُما ظَلِلْتُما	أُنْتِ ظَلِلْتِ
نَحْنُ ظَلِلْنا		أَنا ظَلِلْتُ

مضارع

	_	
هُمْ لا/ما يَزالُوْنَ	هُما لا/ما يَزالانِ	هُوَ لا/ما يَزالُ
هُنَّ لا/ما يَزَلْنَ	هُما لا/ما تَزالانِ	هِيَ لا/ما تَزالُ
أَنْتُمْ لا/ما تَزالُوْنَ	أَنْتُما لا/ما تَزالانِ	أَنْتَ لا/ما تَزالُ
أَنْتُنَّ لا/ما تَزَلْنَ	أَنْتُما لا/ما تَزالانِ	أَنْتِ لا/ما تَزالِيْنَ
نَحْنُ لا/ما نَزالُ		أَنا لا/ما أَزالُ

ماض

هُمْ ما زالُوْا	هُما ما زالًا	هُوَ ما زالَ
هُنَّ ما زِلْنَ	هُما ما زالَتَا	هِيَ ما زالَتْ
أَنْتُمْ ما زِلْتُمْ	أَنْتُما ما زِلْتُما	أَنْتَ ما زِلْتَ
أَنْتُنَّ ما زِلْتُنَّ	أَنْتُما ما زِلْتُما	أَنْتِ ما زِلْتِ
نَحْنُ ما زِلْنا		أَنا ما زِلْتُ

ماض

هُمْ ما دامُوْا	هُما ما داما	هُوَ ما دامَ
هُنَّ ما دُمنَ	هُما ما دامَتا	هِيَ دامَتْ
أَنْتُمْ ما دُمْتُمْ	أَنْتُما ما دُمْتُما	أَنْتَ ما دُمْتَ
أَنْتُنَّ ما دُمْتُنَّ	أَنْتُما ما دُمْتُما	أُنْتِ ما دُمْتِ
نَحْنُ ما دُمْنا		أَنا ما دُمْتُ

\triangleright	DRILL 3	Translate from English to Arabic.
-		

1. She was	6. Be (you all)!
2. We became	7. As long as they
3. They are still	8. You all were
4. He remained	9. Be (you)!
5. They (2) are not	10. You all became

الخبر/ المتعلق بالخبر

The متعلق بالخبر or متعلق is the part after the "was". The خبر can be a single word or a fragment, as is the case with the خبر in an ordinary جملة اسمية

In Arabic, the only difference between the فعل ناقص of a فعل ناقص and a normal خبر is that when a sentence contains a خبر is that when a sentence جملة اسمية where the بفصل ناقص. Contrast this with an ordinary مرفوع is خبر المحلة السمية المحلة السمية المحلة السمية المحلة السمية المحلة الم

. خطرف or a جار ومجرور the rules are the same. It is made up of either a جار ومجرور

As is the case with an ordinary جملة اسمية, a sentence only requires one of the two to be considered complete as is the case with a normal عبلة اسمية.

Take a look at the following examples.

وَكَانَ وَعْدُ رَ<u>بِّي حَقًّا</u> The promise of My master was <u>true</u>.

> وَكَانَ عَرْشُهُ <u>على الماءِ</u> <u>His throne was on water</u>.

وكانَ اللهُ <u>واسعًا حَكِيْمًا</u> Allah has always been <u>all-encompassing</u> and <u>all-wise</u>.

Note that when کان is used with the attributes of Allah, it translates as "has always been" rather than "was".

أنتم

كُنْتُمْ أ<u>َعْداءً</u> All of you were enemies.

three times. متعلق بالخبر DRILL 4 Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر

ما دُمْتَ عَلَيْهِ قَائِمًا

وَكَانَ أَمْرُ اللهِ مَفْعُولًا

ظلَّ وَجْهُهُ مُسْوَدًّا

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

نحن 10.3 ABNORMAL SENTENCE STRUCTURE

Below are the two متعلق بالخبر followed by the خبر followed by the مبتدأ Below are the two sentences فعل ناقص that occur with تأخير and تقديم sentences.

It is possible for the متعلق بالخبر to come before the خبر.

قَدْ كُنْتَ فِيْنَا مَرْجُوًّا You had been a source of hope amongst us.

to come before the مبتدأ. This occurs with but is not limited to possessive (لَهُ) sentences.

وَكَانَ <u>لَهُ ثَمَرُ</u>

And he had fruit. (lit. And for him was fruit.)

فَلَيْسَ عَلَيْكُمْ جُناحٌ

So, there is no blame on you.

. فعل and its السم It never comes before the فعل ناقص comes between the جار ومجرور

10.4 COMPLEX SENTENCE STRUCTURE

كان to be a full sentence. When it comes to خبر to be a full sentence. When it comes to sentences, the خبر can only be a جملة فعلية.

- and it comes after مضارع is فعل and it comes after مضارع is فعل , one of two meaning is conveyed. The first is "was/were doing" as in "I was cooking." The second is "used to x" as in "I used to cook". Context reveals which of the two meanings is intended.

match in number and gender, so the خبر and the مبتدأ and the خبر match in number and gender, so the inside of the فعل مضارع matches with the pronoun inside of the (کان) مبتدأ matches with the pronoun inside of the بمرفوع remains unchanged. It is always فعل remains unchanged.

إِنَّمَا كُنَّا (نَخُوْضُ وَنَلْعَبُ)

We were only chatting idly and playing.

هما <u>كانا</u> (يَأْكُلانِ الطَّعامَ)

The two of them used to eat food.

When the فعل inside of the ماض is نصر, it implies that the event occurred long ago. This construction is not used in modern Arabic and only appears a few times in the Quran. The pronoun inside of كان matches with the pronoun inside of the فعل ماض

أنا إِنْ كُنْتُ (قُلْتُهُ) فَقَدْ عَلِمْتَهُ

Had I said it long ago, you would have known it.

SENTENCES کان 10.5 TRANSLATING

Though a کان sentence is labelled as a جملة اسمية, it translates as a جملة فعلية in terms of the order of translation.

, then the فعل , then the فعل, then the فاعل, then the فعلية, then the details.

When translating a sentence with a فعل ناقص, you translate the اسم, then the فعل ناقص, then the خبر /متعلق, then the بالخبر

SENTENCES کان 10.6 NEGATING

Though كان sentences are considered جملة اسمية, they are negated the same way a جملة فعلية is negated because they begin with a فعل.

→ To negate in the past, ما+كان or لَمْ+يِكُنْ or لَمْ+يِكُنْ is used.

*Note that it may be easier to use له for the time being. This is because many of the أفعال ناقصة are irregular and do not display their جزم in a normal way.

- → To negate in the present ما+يَكُوْنُ or لا+يَكُوْنُ is used.
- → To negate in the future, لَنْ يَكُوْنَ is used.

Rote that all the حروف that can come with a normal فعل can come with a حروف. This includes the عروف عاصبة as well as سؤف ,س as well as حروف جازمة

NEGATION TEMPLATES

There are two negative sentence templates that convey a unique meaning and are used specifically with the word کان. They are:

This template translates as "It is not appropriate for X to do Y".

X attaches to the \mathcal{J} . It is usually a pronoun or a proper name.

بفعل مضارع and is a أَنْ and is a

It is not appropriate for them to enter it.

This template translates as "X would not be one to Y".

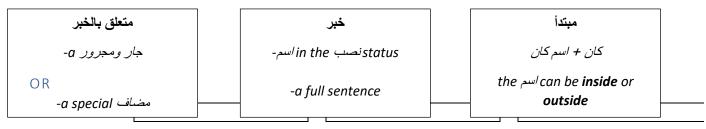
 $\emph{\textbf{X}}$ goes in the first blank. It is usually a proper name.

 $m{Y}$ goes in the second blank. It is a فعل مضارع.

Allah would not be one to punish them while you are among them.

كان وأخواتها A SUMMARY OF

جملة اسمية look and act like a جملة فعلية, labelled like a وأخواتها



, we have 3 structures.

STANDARD STRUCTURE

ABNORMAL STRUCTURE

COMPLEX STRUCTURE

	مبتدأ + خبر/متعلق بالخبر	ۇخر	متعلق بالخبر مقدم + مبتدأ م		مبتدأ + full sentence خبر
					,
STANDARD JI	<u>هُوَ طالِبُ</u>		$\stackrel{{}}{=} \stackrel{{=}}{=}$		<u>هُوَ</u> (يَ <u>قْرَأُ الكِتَابَ</u>)
	<u>الأَوْلادُ ذَاهِبُوْنَ</u>		عِنْدَهُ مَفَاتِيْحُ		الرَّسُوْلُ (يَنْصَحُكُمْ بِتَقْوَى اللّهِ)
	سُمَيَّةُ فِي النَّبِيْتِ		تَحْتَ الشَّجَرَةِ رَجُلُّ نَائِمُّ		أَنْثُنَّ (<u>تُعَلِّمْنَهُمْ</u>)
کان	Translates as: was	Tra	nslates as: used to have		Translates as: used to do
	<u>كَانَ طالِبًا</u>		كَانَ <u>لَهُ</u> قَلَمٌ		كانَ (يَقْرَأُ الكِتَابَ)
	كَانَ الأَوْلادُ <u>ذَاهِبِيْنَ</u>		كَانَ عِنْدَهُ مَفَاتِيْحُ		كَانَ الرَّسُولُ (يَنْصَحُكُمْ بِتَقْوَى اللَّهِ)
	كَانَتْ سُمَيَّةُ <u>فِيْ الْبَيْتِ</u>	:	كان <u>تَحْتَ الشَّجَرَةِ</u> رَجُلُّ نَائِذُ		<u>كُنْثَنَّ</u> (<u>تُعَلِّمْنَهُمْ</u>)
used to do کان + مضارع		is still doing ما زال/لا يزال + مضارع			
مضارع	started to do أصبح + مضارع		remained doing ما دام + مضارع		
ضارع	kept doing ظل + مضارع		does not do ليس + مضارع		

sentences **negate** like a جملة فعلية, with the addition of **two templates**.

PAST	PRESENT	FUTURE	TEMPLATES
ما + ماض	لا + مضارع		ما كان لِــ (اسم مجرور) أن (فعل مضارع منصوب) It was not appropriate for (اسم) to (فعل)
لم + مضارع مجزوم	ما + مضارع	لن + مضارع منصوب	ما كان (اسم مرفوع) لِــ(فعل مضارع منصوب) (فعل) was not one to (اسم)

CHAPTER 11 VOCABULARY

أسماء

ذَگاءُ intelligence, mental acuteness	ظَلامُّ – ظُلُمَاتُ Darkness	جَائِعُ - جِيَاعُ hungry	شَبْعَانُ – شِبَاعٌ full, satiated
گاذِبُ Dishonest	صَادِقُ Truthful	حَاجَةً – حَوَائِجُ need, necessity	ذَكِيُّ — أَذْكِيَاءُ smart
بُسْتَانُّ – بَسَاتِیْنُ Garden	نَصِیْبُ – أَنْصِبَةٌ portion, share, dividend, fate	زَمَنُ – أَزْمَانُ time period, duration	وَحِيْدٌ only, exclusive, individual

أفعال

to carry	حَمَلَ يَخْمِلُ حَمْلًا	to own	مَلَكَ يَمْلِكُ مُلْكًا
to lose	خَسِرَ يَخْسَرُ خُسْرَاةً	to include	شَمَلَ يَشْمُلُ شُمُولًا
They lost at basketball.	خَسِرُوْا فِيْ كُرَةِ السَّلَّةِ	to hate	گرِهَ يَكْرَهُ كُرْهًا
to become full	شَبِعَ يَشْبَعُ شَبْعًا	to become thirsty	عَطِشَ يَعْظَشُ عَطَشًا
لى) to decide on s/t	قَرَّرَ يُقَرِّرُ تَقْرِيْرًا (ع	to move (s/t)	حَرَّكَ يُحَرِّكُ تَحْرِيْكًا
I decided to memorize رُآنَ the Quran.	قَرَّرْتُ عَلى أَنْ أَحْفَظَ القُ	to contemplate (s/t)	فَكَّرَ يُفَكِّرُ تَفْكِيْرًا (في)
to encourage s/o د، علی) towards s/t	شَجَّعَ يُشَجِّعُ تَشْجِيْعًا (ـ	to hang/to comment on	عَلَّقَ يُعَلِّقُ تَعْلِيْقً (على)
The teacher encouraged hir towards completing his studies		He hung his clothes in the closet. Don' t comment about on his issue.	عَلَّقَ لِبَاسَهُ فِيْ المَخْزَنِ لا تُعَلِّقْ عَلى أَمْرِهِ
to defend (s/o) (نن	 دَافَعَ يُدَافِعُ دِفَاعًا (ع	to express (s/t)	عَبَّرَ يُعَيِّرُ تَعْبِيْرًا (عن)
A Muslim defends his faith.	المُسْلِمُ يُدَافِعُ عَنْ دِيْنِهِ	Express yourself.	عَبِّرْ عَنْ نَفْسِكَ
	أَخْرَجَ يُخْرِجُ إِخْرَا-	to do with excellence	أَحْسَنَ يُحْسِنُ إِحْسَانًا
Get him out of here.	أَخْرِجْهُ مِنْ هُنَا!	to make or let enter	أَدْخَلَ يُدْخِلُ إِدْخَالًا
to move (oneself)	خَرَّكَ يَتَحَرَّكُ خَحُرُّكُ	Allah will enter the people of taqwa into Jannah.	سَيُدْخِلُ اللهُ المُتَّقِيْنَ الجَنَّةَ

Don' t move in your لا تَتَحَرَّكْ فِيْ كُرْسِيِّكَ هَكَذَا chair like that.	to become clear تَبَيَّنَ يَتَبَيَّنُ تَبَيْنًا
to tolerate المُتَّمَلَ يَحْتَمِلُ المُتِمَالًا	to be described (ب) to be described
We will not tolerate their لَنْ نَحْتَمِلَ أَذَاهُمْ	A Mu' min is described يَتَّصِفُ المُؤْمِنُ بِالصِّدْقِ with honesty.
to differ اِخْتَلَفَ يَغْتَلِفُ اِخْتِلافًا	to hasten, urge اِسْتِعْجَالًا إِسْتِعْجَالًا

اسم CHAPTER 11 - THE COMPOUND

11.1 INTRODUCTION

There are a handful of tools that appear before a complete sentence and cause it to function like an ordinary اسم. They create what is known as a compound

أنّ AND أنْ AND

We learned that أَنَّ makes the أَنُّ makes the أَنُّ after it light. We learned that أَنُّ makes the منصوب after it light. We learned that أَنَّ makes the أَنُّ nakes the منصوب. That is one function that each of these حروف serve. Both of these حروف, however, serve another function. They transform a sentence into a compound اسم

أُنْ

.اسم into a compound جملة فعلية transforms a أَنْ .أَنْ transforms a

Take عَدْهَبُ إلى المسجدِ as an example. It is a normal جملة فعلية. In order to make it function like an اسم, simply place an أَنْ before it.

is a compound اسم and can play the role that any other اسم can play. Take a look at the following example.

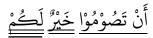
He wants to go to the masjid.

"To go to the masjid" or "أَنْ يَذْهَبَ إِلَى النَسْجِدِ" answers the questions "What does he want to do?" This means that it is a detail or a مفعول به.

He has to go to the masjid.

(lit. it is upon him to go to the masjid)

is a مبتداً مؤخر. " is a مبتداً مؤخر. " is a مبتداً مؤخر" template is a useful one to remember when saying "عَلَيْهِ أَنْ…" ** to a مبتداً مؤخر ** w has to ..."



That you fast is better for you.

"That you fast" or "اَنْ تَصُومُوْا" is that part before the "is" . It is serving as a مبتدأ in this sentence.

.أَنْ المَصْدَرِيَّة is أَنْ المَصْدَرِيَّة is أَنْ المَصْدَرِيَّة arthe technical term for this type of

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.اسم into a compound جَملة اسمية transforms a جَملة اسمية

Take هُوَ طالِبٌ as an example. It is a normal هُوَ طالِبٌ. In order to make it function like an اسم, simply place أنّ before it.

is a compound اسم and can play the role of a regular ism. أَنَّهُ طَالِبٌ

They believe that they are committed to guidance

"That they are committed to guidance" or "اَنَّهُمْ مُهْتَدُوْنَ" answers the question "What do they believe?" This means that it is a detail or a مفعول به فی محل نصب . It is labeled as a

That is he is an enemy became clear to him.

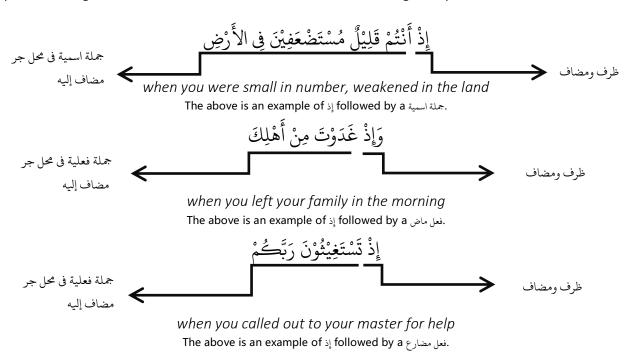
is a نعل لازم and cannot take a ناعل . Here, "أَنَّهُ عَدُوًّ" is acting as the نعل لازم. What did the action of becoming clear? That he is an enemy.

مضاف إليه 11.3 TOOLS THAT CREATE COMPOUND

Recall that there are a handful of words that indicate time and place. These words are called ظروف and serve as special اسم. Recall also that an إضافة is a relationship between two مضاف. There are a few ظروف, however, that are unusual in that they are not followed by another اسم. Rather, they are followed by a complete sentence. This special set of ظروف turns the sentence that follows them into a compound اسم. which serves as a

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means "when" and can come with a جملة اسمية and a ماض both ماض and ماض. It translates in the past-tense regardless of what follows it. Take a look at the following examples.



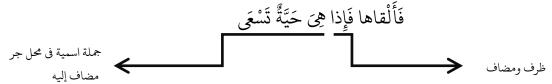
.يَوْمَبِذِ will remain heavy when it does not have a إليه, as in إذ مضاف إليه

إذا

can come with a جملة اسمية and a مضارع and ماض and مضارع. It translates differently depending on what follows.

الجملة الاسمية WITH إذا

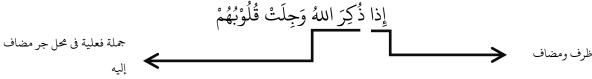
When it comes with a إذا الفجائية, it is called إذا الفجائية of surprise, and translates as "suddenly" or "surprisingly".



Then he threw it down, and suddenly, it was a fast-moving snake.

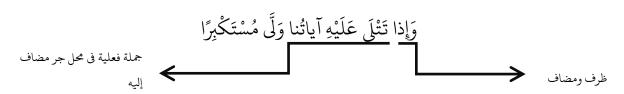
الجملة الفعلية WITH إذا

When it comes with a أونا لشرطية, it is called إذا الشرطية, the conditional إذا and it pushes the meaning to the future tense. It translates as "when" and always comes with a second part (when x happens, y). Only the first portion (the x) is considered a مضاف. The use of the فعل ماض and it pushes the meaning to the



When Allah is mentioned (even once), their hearts are humbled.

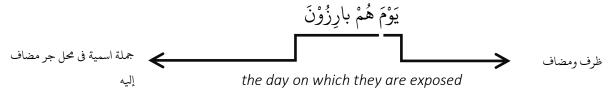
The use of the فعل مضارع indicates a repeated event.

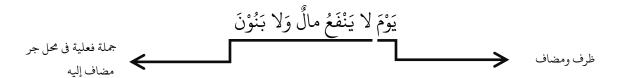


And when our miraculous signs are recited to him (repeatedly), he turns away arrogantly.

يَوْمَ

means "day" and can come with both a جملة اسمية and a جملة فعلية. In both cases, it translates as "the day on which…"





the day on which neither money nor children will be of benefit

Note that يَوْمَ does not come with a فعل ماض.

Also note that though يَوْمَ has the potential to create a compound اسم, it can also act as an ordinary ظرف and can be followed by a regular اسم.



REFERENCE SHEET حرف

QUESTIONING WORDS - أدوات الاستفهام

ماذا/ ما مَتَى أَيْنَ لِماذا كَيْفَ هَلْ/أَ which why when what where who

لام التوكيد

DESCRIPTION:

- used for emphasis
- حرف or فعل or اسم or فعل
- has no grammatical effect
- always takes a (لَ) فتحة

لامُ التَّوْكِيْد :LABEL

EXAMPLES:

وَلَعَبْدُ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ No doubt, a believing slave is

better than a polytheist.

You will **DEFINITELY** believe in Certainly, the human being is him and help him.

لَتُوْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

إِنَّ الإِنْسانَ لَفِيْ خُسْرِ

definitely in loss.

قَدْ

DESCRIPTION:

- in the Quran, it is always for emphasis or with the meaning "already"
- in modern Arabic, it means "might" when used with the present-tense and "certainly" or "already" when used with the past-tense
- فعل used only with
- has no grammatical effect

(with present-tense) حرف تَقْلِيْل/ (with past-tense) حرف تَخْقِيْق (with past-tense)

EXAMPLE:

قَدْ أَفْلَحَ المُؤْمِنُوْنَ Certainly, the believers have already succeeded.

قَدْ يَعْلَمُ اللهُ المُعَوِّقِيْنَ مِنْكُمْ Allah already knows the

hinderers among you.

س/سوف

DESCRIPTION:

- used only with the present-tense
- pushes the meaning to the future-tense
- has no grammatical effect

حرف إسْتِقْبَال :LABEL

EXAMPLE:

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيْ They will say "four, the fifth is He said "I will ask my master for

their dog."

forgiveness for you."

واو استئنافية

DESCRIPTION:

- used to start a new sentence
- has no grammatical effect
- is not translated

واو استئنافية/واو الاستئناف

EXAMPLE:

وَاللهُ خَلَقَ كُلَّ دابَّةٍ مِنْ ماءٍ

Allah created every creature from water.

إمَّا

DESCRIPTION:

- means "either"
- always used twice in a sentence to mean "either x or y"
- has no grammatical effect

حرف تَخْييْر :LABEL

EXAMPLE:

إِمَّا أَنْ تُلْقِيَ وِإِمَّا أَنْ نَكُوْنَ أُوَّلَ مَنْ أَلْقِي

Either you throw down, or we will be the first to throw down.

حروف العطف

DESCRIPTION:

- connects two words
- carries over status

حرفُ عَطْفِ £LABEL

and :وَ

Certainly Allah and His angels send their blessings to the Prophet.

or :أَوْ

So they are like stone or even harder.

and then: ثُمَّ

How do you disbelieve in Allah when you were lifeless then he gave life to you, then he will make you lifeless, then he will give you life, then you will be returned to Him?

and then/so: فَ

The one who create you then fashioned you perfectly then proportioned you

*Note: غ and ثم differ in that ثم indicates a longer duration of time.

rather :بَلْ

And they said "Allah took a son". He is above that! Rather he has whatever is in the skies and the earth.

however :لَكِنْ

How clearly they will hear and see on that day that they come to us; however, the wrongdoers today are in clear error.